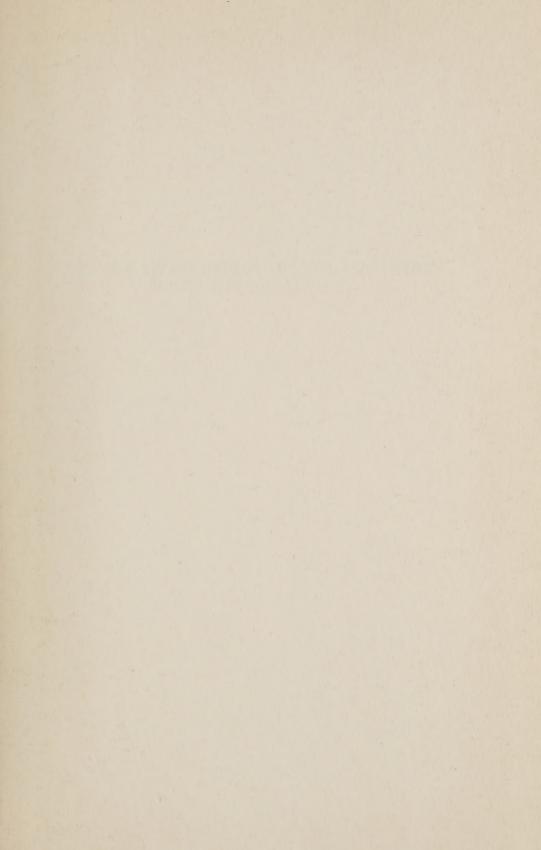
A HISTORY OF

## Catholic Higher Education

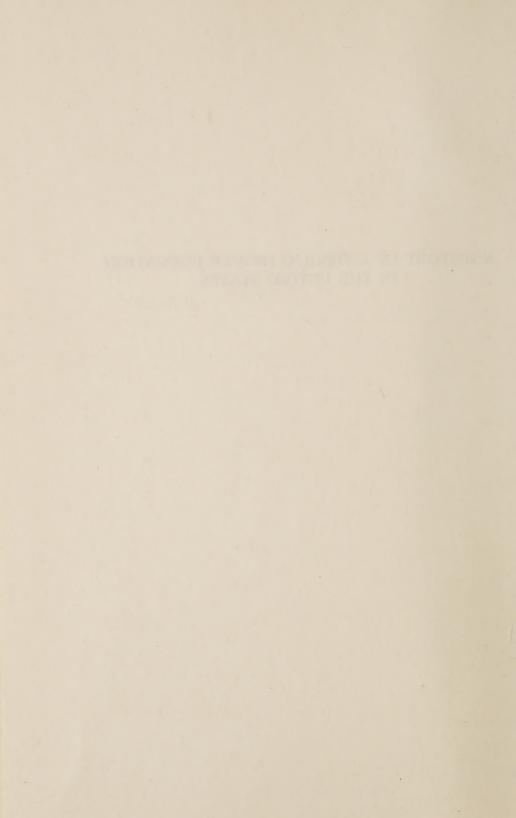
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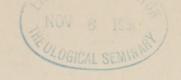






#### A HISTORY OF CATHOLIC HIGHER EDUCATION IN THE UNITED STATES





# Catholic Higher Education IN THE UNITED STATES

EDWARD J. POWER

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To My Wife

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#### PREFACE

There is no satisfactory history of higher education in the United States. The histories which have treated the subject are at best introductions or sketches of developments in certain institutions. These works are useful, but a general history of higher education, broad in conception and scholarly in execution, has not yet been written. The separate college history is the typical work in the history of higher education. Many of these histories were written to commemorate centennials or other anniversaries; and they have not always been objective, critical, and well documented. They usually are filled with a superabundance of names, dates, and useless facts, and generally they are much too long.

The history of Catholic higher education in the United States has received even less attention than the history of other colleges. Except for Cassidy's The Catholic Colleges: Foundations and Development in the United States, 1677-1850, Erbacher's Catholic Higher Education for Men in the United States, 1850-1866, and Bowler's A History of Catholic Colleges for Women in the United States of America - all doctoral dissertations - the history of Catholic higher education in the United States has been approached as an institutional study. The three studies mentioned are generally more useful for the data they contain than for the interpretations they give of developments of Catholic higher education. Their judgments made are too lenient and are neither fully documented nor well proportioned. The same criticisms may be made of many of the separate Catholic college histories which have appeared. One might conclude that some of these histories, if they had not been written to commemorate important dates, were written to advertise the colleges rather than to tell the story of their development. Too often they have been pious summaries of real or imagined successes in higher education, while the failures are seldom mentioned. More recently the realistic and restrained history has appeared, though usually as a doctoral dissertation, and unfortunately these studies have not been given wide circulation or general attention. John M. Daley's dissertation, GeorgeVIII PREFACE

town College: The First Fifty Years, is an example of an unusually thorough, competently written, scholarly college history, and John Tracy Ellis' book, The Formative Years of the Catholic University of America, is a model of college history.

During the past twenty-five years an increasing amount of literature has been published on the history of the Catholic Church in America, but nowhere in the literature has any attempt been made to present in one volume the history of Catholic higher education in the United States. Although there is a tendency to take our colleges for granted, there has long been a need for such a book. Especially at the present time, when higher education is faced with many critical challenges, it is important for Catholic colleges to be aware of their traditions and their roots. In the interest of building stronger institutions of higher education, it seems desirable that there be a general understanding of the origin, growth, and evolution of these social and intellectual agencies.

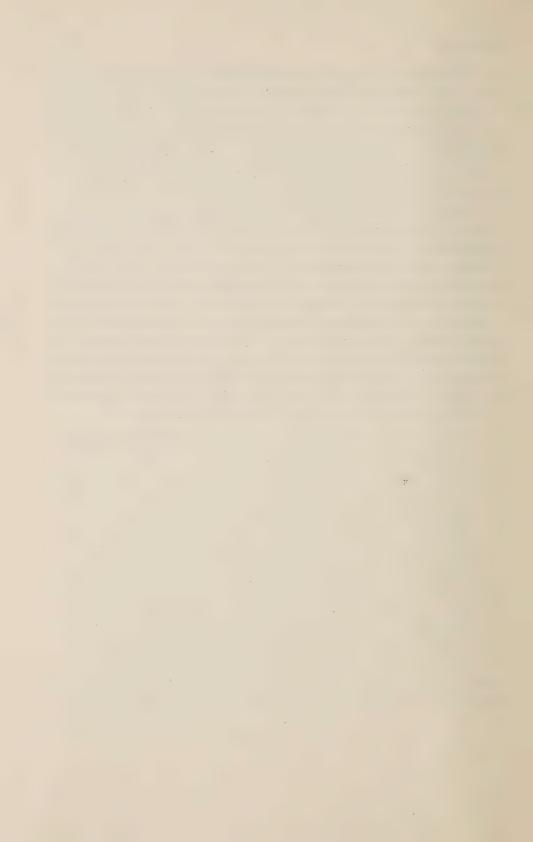
It is the purpose of this book, therefore, to examine the origins and trace the developments of Catholic higher education. Although Catholic colleges for women as well as Catholic colleges for men fall within the scope of its treatment, this book centers its attention on colleges for men. This emphasis is justifiable because in its essentials Catholic higher education for women was patterned after colleges for men, and colleges for women came into existence about one hundred years after colleges for men. A current rather than a historical justification for this emphasis may be found in college enrollment figures: though less numerous than colleges for women, colleges for men enroll more than four times as many students as their feminine counterparts. The points of development on which colleges for women were clearly different from colleges for men are sketched in the histories of six women's colleges, in Chapter VII. Thus Appendix A is concerned exclusively with sketches of colleges for men. Apart from the theoretical justification for concentrating on colleges for men, there is a practical consideration: a thorough chronicle of colleges for women, including all of the institutions founded in this country, would have expanded this book beyond reasonable limits. Besides, so little work has been done on the history of Catholic women's colleges that a treatment comparable to that given separate colleges for men would have made the writing of this book impossible for some years to come.

PREFACE

The author is profoundly indebted to the work of many scholars who have paved roads and marked routes for him to follow. The roads and routes he has used are indicated in footnotes and bibliography. A special acknowledgment is gladly paid to Sebastian A. Erbacher, Catholic Higher Education for Men in the United States, 1850–1866; John Tracy Ellis, The Formative Years of the Catholic University of America; John M. Daley, Georgetown College: The First Fifty Years; and Mary B. Syron, A History of Four Catholic Women's Colleges.

Obligations for friendly counsel and for the inspiration of genial interest in my work are numerous. Aid of the University of Detroit Committee on Research and that of the late J. Barry Dwyer, S.J., former Dean of the College of Arts and Sciences, and the present Dean, the Reverend Lawrence V. Britt, S.J., is gratefully acknowledged. Thanks are due my colleague, Doctor John A. Farley for reading the first two chapters of the manuscript. An extraordinary debt was incurred to two good friends: the Reverend Allan P. Farrell, S.J., for encouragement in the preparation of this book and for reading the manuscript and offering wise counsel on its contents; and Doctor Walter B. Kolesnik for critically reading the entire manuscript, and for suggestions for its improvement. To them I express the simple and sincere thanks of a friend.

EDWARD J. POWER



#### CONTENTS

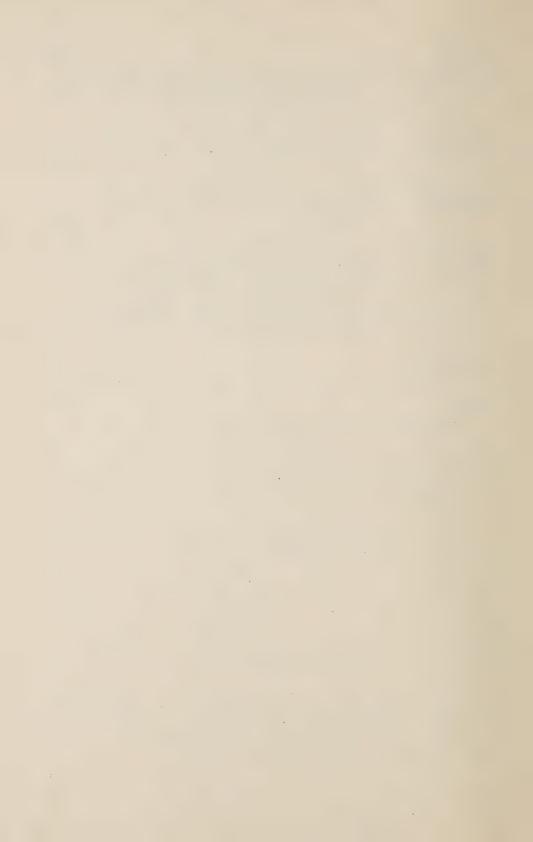
Preface			•	vii
Chapter I	I	THE HERITAGE OF HIGHER EDUCATION AND ITS AMERICAN FOUNDATIONS	ND	1
			•	
		The Heritage	•	1
		American Foundations	•	11
		The State University	٠	21
Chapter	II	THE AMERICAN SCENE AND THE FOUNDING	NG	25
		of Catholic Colleges	•	
		The American Scene	•	25
		The Founding of Catholic Colleges	٠	28
Chapter	III	THE DEVELOPMENT OF CURRICULUM AND METHOD	ND	49
		The Curriculum of the Formative Period		54
		Methods of the Formative Period		72
		Development and Experimentation,	•	, –
		1850–1910		78
Chapter	IV	THE FACULTY OF CATHOLIC COLLEGES		88
Chapter		Rights and Duties		103
Chapter	V	STUDENT LIFE AND ACTIVITIES IN THE		
		CATHOLIC COLLEGES		109
		Student Life		109
		Student Activities		135
		Coeducation in Catholic Colleges		139

xi

• •	~~~***********************************
X11	CONTENTS

Chapter VI	EVOLUTION OF ADMINISTRATION AND DEVELOPMENT OF FACILITIES	144
	The Administration of Catholic Colleges	144
	The Money Question in Catholic Colleges	159
	The Development of Physical Facilities	168
Chapter VII	CATHOLIC HIGHER EDUCATION FOR WOMEN IN THE UNITED STATES	176
	Early Non-Catholic Colleges for Women	179
	The Development of Catholic Colleges for Women	183
Chapter VIII	CATHOLIC UNIVERSITIES IN THE UNITED STATES	198
	The Evolution of Graduate Schools in Catholic Colleges	202
	The Catholic University of America .	223
	Graduate Schools in Catholic Colleges	235
Chapter IX	University Schools for Service — Catholic Professional Schools	238
	TT1 1 .	241
	Commerce	242
	Medicine	243
	Law	248
	Other Professional Schools	253
Appendix A	1. Catholic Colleges for Men, 1786 to 1849	255
	2. Catholic Colleges for Men, 1850 to 1899	275
	3. Catholic Colleges for Men, 1900 to 1957	315

CONTENTS		xiii
Appendix B	Catholic Colleges for Men (Arranged According to Date of Foundation)	333
Appendix C	Catholic Colleges for Men (Arranged by States)	340
Appendix D	Colleges for Women in 1955 (Arranged by States)	349
Appendix E	Norms Proposed by the Committee on Graduate Studies of the Jesuit Educa- tional Association for Its Guidance in Appraising Graduate Work (1936–1937)	354
	Applaising Gladate Work (1770 1777)	771
Bibliography .		359
Index		375



#### A HISTORY OF CATHOLIC HIGHER EDUCATION IN THE UNITED STATES



### THE HERITAGE OF HIGHER EDUCATION AND ITS AMERICAN FOUNDATIONS

#### THE HERITAGE

A college or a university is a product not only of man's determination to seek intellectual perfection, it is also a product of tradition and of the social and intellectual values which are current at the time of its formation. Institutions of higher learning established in the colonial and early national period in America tended to follow transplanted forms and conventions. The immediate source of much of their heritage was Europe of the seventeenth, eighteenth, and early nineteenth centuries; but the entire background of higher education, from ancient times through the medieval universities, nourished the modern conceptions out of which the first American colleges were constructed. Although the ambit of this book is not a comprehensive history, a brief survey of higher education from its ancient beginnings will show some of the foundations upon which American higher schools were to build.

The great medieval universities have commanded the attention of all who have examined higher education in Western civilization. The achievements of the universities between the middle of the twelfth century and the beginning of the sixteenth are worthy of all the attention and respect they have received, but these universities, with all their glory and greatness, were not the first examples of higher education.¹ It would be difficult to

<sup>&</sup>lt;sup>1</sup> The medieval universities have been the subject of more careful study than higher education of any other period. Since the survey of higher education in this chapter is not intended to be detailed, the reader may want to consult other sources. The following are especially valuable: J. W. H. Walden, *The Universities of Ancient Greece* 

find colleges or universities which were carefully organized and thoroughly and formally devoted to higher studies before 1150. Whether such institutions existed at all may be fairly doubted, but that there were schools concerned with higher studies before the advent of the medieval university is not debatable.

In Egypt from as early as 8000 B.C., where the emphasis on learning was essentially practical, the opportunity for higher education depended upon the need one had for it. Perhaps the priests were the only class which could take the pursuit of higher studies for granted, and they passed on their literary and theoretical knowledge to their offspring.2 Knowledge was a private not a public possession, and it is extremely doubtful whether the priests in their temples felt any social obligations to those who might look to them for information or guidance. Although there was aloofness, the priests did not hide all of their learning or retain it as exclusively personal, for it was basic to the Egyptian sciences and engineering which were unusually highly developed for the time. Few of the accomplishments among the Egyptians would have been possible had it not been for theoretical foundations. And these foundations were either discovered or borrowed by the Egyptian priests and they continued, preserved, and communicated their intellectual heritage in Egypt's higher schools, the temple schools.3 With few exceptions the students in the temple schools were the sons of priests. Higher education was a family affair, and the organization, curriculum, and method which has come to be identified with education on any level today could not be found in the Egyptian temple schools.

The interests of these priests, moreover, were not general but special. Though they may have studied mathematics and other branches of higher learning for the sake of truth itself, as Aristotle implies,<sup>4</sup> these

<sup>(1909);</sup> W. W. Capes, University Life in Ancient Athens (1877); Hastings Rashdall, Universities of Europe in the Middle Ages, edited by Powicke and Emden, 3 vols. (1936); N. Schachner, The Medieval Universities (1938); S. S. Laurie, The Rise and Early Constitutions of Universities (1887); L. Thorndike, University Records and Life in the Middle Ages (1944); C. H. Haskins, The Rise of Universities (1923) and The Renaissance of the Twelfth Century (1927); R. S. Rait, Life in the Medieval Universities (1912); G. Compayré, Abelard and the Origin and Early History of Universities (1893); and Heinrich Denifle, O.P., Die Entshehung Universitäten des Mittelalters bis 1400 (1885). The last cited is probably the definitive work on the medieval university, while Rashdall's history is the most authoritative in English.

<sup>&</sup>lt;sup>2</sup> G. Maspero, The Dawn of Civilization: Egypt and Chaldaea, p. 301 ff.

<sup>&</sup>lt;sup>3</sup> Thomas Woody, Life and Education in Early Societies, p. 57. <sup>4</sup> Aristotle, Metaphysics, I, 1.

interests or pursuits were narrow and do not suggest Egypt as the birthplace of the college or the university in the modern sense.

In general, Egyptian education on all levels may be accepted as representative of education in the ancient world, with the exception of Greece and Rome. In Babylonia and Assyria, as in Egypt, higher education was in the hands of priests and was a family affair. There was some professional education for laymen, but philosophy, astrology, and divination were studies seldom considered appropriate for one outside the divine circle. Advanced instruction was apparently given by priests in the temples, and there were as many higher schools as there were temples. The quality of the school varied with the capacity of the priest himself as well as the excellence of the temple library. Some record of these schools exists, but the details of the process of higher education are little known. The intellectual curiosity, advancement, and achievement of teachers and students is attested to somewhat in treatises on diseases and their remedies, and in the quantity of scientific lore brought together in The Illumination of Bel, Hammurabi's Code, the Babylonian Chronicle, the Gilgamesh Epic, the Creation Epic, and many other works on grammar, mathematics, philology, geography, and engineering.<sup>5</sup> But with all their excellence one would not be justified in calling these temple schools colleges or universities.

The education of ancient people was generally and essentially practical. With the exception of some theoretical knowledge, possessed by the priests or the especially privileged, knowing was simply a prior step to doing. The dominance of the practical in education was challenged when the Athenians began to concern themselves with the education of the free man. But long before the Athenians were thinking of and planning for beauty, grace, and culture, and before the men of Athens had achieved the distinction which many scholars today view with some envy, the Chinese were following the dictum that the purpose of education was to serve the social order.6

Rulers in China were accustomed to consult with philosophers, and dynasties were committed to the tradition: "Employ the able and promote the worthy." In theory, education was to be generously distributed, for only then, according to a concert of rulers, could the people be governed well. But education among the mass of the people was not

<sup>&</sup>lt;sup>5</sup> Woody, p. 84. <sup>6</sup> Ibid., p. 116.

enough; soundness of government depended upon the ability of scholars to advise the ruler wisely. At a very early date—it is difficult to be exact, probably around 1100 B.C.—an academy was established for the preparation of scholars in the affairs of government. Where this Chinese academy stood in relation to later college or university organization is not clear; probably it was little more than an institute for political science or political philosophy, but it marked the beginning of organized or professional instruction in China.8

Apart from the opportunity for capable students in this Chinese government academy, there was a consistent and noticeable tradition of liberal education. As in any other society, then or now, liberal education was popularly regarded as a luxury, and the few in China who could afford liberal education were treated to "five kinds of ritual, five kinds of music, five ways of archery, five ways of directing a chariot, six kinds of writing, and nine operations in mathematics." But where students obtained this liberal education, how and from whom, is a question which cannot be given a definitive answer. It would seem that liberal education had some formal organization, that it was public rather than private, and that only the elite were able to take advantage of it.

Higher education in China was literary or bookish. One who was engaged in it was considered to have a serious responsibility; it was not a generalized experience or entertainment, but hard work. No one could waste his time or take advantage of his position, for the teacher who taught without severity was considered to be indolent. The student who failed to learn might be punished by "hundreds of blows." Education was both a social and an individual enterprise as a developmental process, but its fruits were considered to be pre-eminently social. Intellectual excellence was the objective of higher education in China, not intellectual excellence for itself but as a means to social progress.

In China, as elsewhere in the Orient, women were seldom found in advanced studies. Practically speaking there were no opportunities, or very few, for women on the lower levels of education, and no way, therefore, for women to prepare themselves for higher studies. In addition, there was a strong and pervasive prejudice against the presence of women in halls of learning. A Chinese proverb expressed the ancient view: "A

<sup>&</sup>lt;sup>7</sup> J. K. Shryock, The Origin and Development of the State Cult of Confucius, p. 52. <sup>8</sup> Ibid., p. 55.

<sup>&</sup>lt;sup>9</sup> E. C. Biot, Essai sur l'Histoire de l'Instruction Publique en Chine, p. 36.

woman without ability is normal." The same expression may not have been used in other lands, but the same principle prevailed.

When one turns to Greece for examples of higher studies, it is natural for Athens to attract attention. The Athenians stand pretty much alone as precursors of the arts of mind and expression. It is an interesting speculation to inquire why the Athenians outstripped their neighbors in producing answers concerning the nature of the world. Not all of the answers springing from their contemplation and investigation were good answers, but a great many were given. One need look no further than a standard history of philosophy to observe the restless energy and intellectual curiosity which the Athenians had for the world in which they lived. They were not the only ones, it is true, to inquire into the nature of the universe and offer interpretations of it, but they were the most exacting and the most productive.

The history of thought is characterized by man's desire to know things definitely and exactly. Where all or most answers are given without effort on the part of man's mind to achieve them, there has never been much intellectual progress. The primitive superstitions claimed to be comprehensive, and at that state of man's advancement they tended to be satisfying. But the superstitions of the Greeks did not give answers in those areas where man has a natural and almost insatiable curiosity. Greeks were supposed to work out their own social, political, and moral order; their religion gave them little or nothing; they had to depend on themselves.

Philosophy has never advanced where man has been forced to devote all of his life and energy to making a living. The Orient was dominated by the practical view of life, and the priests were concerned with magic to a much greater extent than they were with knowledge. They were a favored class and they were intent upon preserving their position. Knowledge has always been an effective weapon, and those who had time to devote to the pursuit of knowledge were unwilling to fashion and disseminate weapons which might be used against them. But in Athens the social and economic system permitted the citizen a great deal of leisure. He had the opportunity to speculate; he had the time to be a man.

Without considering the various levels which were organized for education in Athens, it is possible to proceed directly to their higher studies. These were carried on in the Ephebic college and later in private academies and formal discussion groups.

Early Ephebic training is not precisely what we have in mind when we speak of higher education, but it was, nevertheless, a kind of higher education. Its objective was military efficiency. With the passing of Athenian military power under the dominion of Macedon and Rome, there were far-reaching changes in the Ephebic college, for military training was no longer necessary. Gymnastics and professional skill leading to military prowess had been the raison d'être of the old college, but by the third century B.C. physical training became more and more a perfunctory matter, or a form of entertainment, and gymnastics gave way to intellectual pursuits. The evolution of an intellectual objective for the Ephebic college was not the work of a few years, but eventually facilities of various kinds were provided which enabled the college to offer the lectures of philosophers, rhetoricians, and grammarians; these lectures, together with the philosophical discourses at the Ptolemeion, Lyceum, and Academy formed what has generally been called the University of Athens.10

The Athenian tradition in higher studies was continued in Rome and Alexandria. The Romans transported libraries and teachers from Athens to Rome. Sulla, according to Plutarch, seized the treatises of Aristotle and Theophrastus;<sup>11</sup> Caesar planned libraries of Greek and Latin works; and Augustus established two public libraries.<sup>12</sup> Schools of philosophy, the rough equivalent of colleges or universities, were founded in Rome and in them the arts of grammar, dialectics, and rhetoric were taught, as were the arts or arithmetic, geometry, astronomy, and music. But decidedly superior to the Seven Liberal Arts, which were basic, were the professional studies of law, medicine, and engineering. At Alexandria no less than at Rome, higher studies were pursued with zeal. According to Brubacher, "a somewhat greater degree of organization seems to have obtained at the ancient seat of learning at Alexandria. . . . Alexandria had an unexcelled library reported to contain more than 700,000 individual

<sup>&</sup>lt;sup>10</sup> Cf. J. W. H. Walden, The Universities of Ancient Greece, p. 38 ff. There is no evidence that the University of Athens or any other schools of higher learning in the ancient world had a corporate organization. The term "university" was not used by the Athenians. The place of the Sophists in relation to higher education may be indicated: the Sophists doubted the possibility of certainty and were among the first pragmatists; to counteract their influence, philosophy and other studies were generated. It is in this sense that the Sophists were an impetus to higher education in Greece (cf. Werner Jaeger, Paideia: The Ideals of Greek Culture, II, 286–332).

<sup>&</sup>lt;sup>11</sup> Aemilius Paulus, p. 28; Lucullus, p. 42; Sulla, p. 26. <sup>12</sup> Suetonius: Julius, p. 44; Augustus, p. 29; Dio, XLIX, 43.

items."13 However excellent the attainments of any of these ancient centers, there appears to be no justification for calling them universities.

From the decline of the Roman Empire in the early sixth century to the Carolingian Revival in the ninth, higher education on the continent of Europe made little progress. Monasteries, especially those which had accepted literary monasticism, were able to preserve some of the classical heritage; Christian schools existed to serve the needs of the Church and of religion. Higher education, very nearly extinct on the continent, was kept vital in Ireland. Irish monastic schools and Irish lay schools preserved and added to their Greek, Latin, and Christian inheritance and bequeathed it to the West before they themselves were forced to relinquish the honored title of "schoolmasters of the West." Out of renewed contacts with classical culture, with the inheritance from Ireland, and with important contributions to scholarship and art from the Moslems, the renaissance of the twelfth century inspired the rise of medieval universities. 15

The university of the middle ages was a school devoted to higher learning, chartered by a pope or king, where teachers and sometimes students organized into guilds, and where the curriculum consisted of one of the superior faculties in addition to the seven liberal arts and philosophy. The course of study for each subject was carefully defined and a degree or diploma was granted to the students in recognition of their intellectual achievements. A guild alone was not the mark of a

17 The master's degree was the degree granted by the medieval university; it was a

<sup>13</sup> John S. Brubacher, A History of the Problems of Education, p. 455.

<sup>&</sup>lt;sup>14</sup> Cf. Hugh Graham, Early Irish Monastic Schools, passim.

<sup>&</sup>lt;sup>15</sup> Cf. C. H. Haskins, The Renaissance of the Twelfth Century. Between the last great academy of the ancient world at Alexandria and the first universities at Paris and Bologna there was a gap of six centuries.

<sup>16</sup> According to Denifle, Die Entshehung Universitäten des Mittelalters bis 1400, I, 19, a studium generale always contained one of the superior faculties: law, medicine, theology, besides a faculty of arts. If Denifle is correct, some of the universities of the medieval period were little more than colleges, in the contemporary meaning of the term "college." But Rashdall, Universities of Europe in the Middle Ages, I, 7–20, claims that studium generale did not always mean the same thing. The question really being raised by these two authorities was this: when does a school become a university, or, in the medieval terminology, when did a school become a studium generale? This is a question to be raised in connection with dates of origin of Catholic colleges in America. It is doubtful if the meaning of studium generale changed, but there is little reason to doubt that a school may have called itself a studium generale when, in fact, it was not. For a good discussion on the origin of universities see Gerald B. Phelan, "The Origin and Historical Evolution of the University," in the Catholic Commission of Intellectual and Cultural Affairs, at the Twenty-Second Congress of Pax Romana, Canada, 1952, pp. 18–35.

school, for medieval man formed guilds of many types, and the terms "guild," "university," "corporation," or "assembly" carried no necessary connotation of universal learning or teaching. The university of today resembles the *studium generale* of the medieval period.<sup>18</sup>

Two features of the studium generale served to distinguish it from the schools of higher learning which preceded the twelfth century: corporate control and formal organization of curriculum into inferior and superior faculties. The universities of the North, of which Paris is the best example, were "masters'" universities; universities of the South of Europe were often "students" universities. The former type was preserved, and its impact on succeeding ages has led scholars to call Paris the "mother" of universities. To call Northern universities "masters" universities is to refer to the control which the masters had over everything related to teaching and learning.19 In the "students" universities the students had complete control over what was taught, by whom, how, and when. During its nascent stage the medieval university was controlled neither by masters nor students but by a bishop or his chancellor. External control was challenged, however, when the masters became strong enough to do so and when it became obvious that the search for truth demanded an institution free from arbitrary, despotic, or paternalistic regulations. The autonomy of the university was not won easily - there is a long and imposing record of disputes, both physical and verbal but it is somewhat superficial and quite misleading to conclude as Morison does that: "The popes with that instinct for the winning horse which once characterized the Holy See, consistently snubbed the archiepiscopal authorities, and supported the growing pretensions of the University."20

The curriculum of the medieval university was distinguished on broad lines of general and special education. It represented, too, the guild concept of development from apprentice, to journeyman, to master. Pre-

license to teach. The validity of the license depended upon chartering authority. If the university held a papal charter, the license was good anywhere in Christendom; if a royal charter, in the kingdom.

<sup>&</sup>lt;sup>18</sup> J. H. Newman, *University Sketches*, p. 6, defined the studium generale as "a school of knowledge of every kind, consisting of teachers and learners from every quarter." Helene Wieruszowski, "Arezzo as a Center of Learning and Letters in the Thirteenth Century," *Traditio*, 12 (1953), 321–391, makes a careful analysis of one southern university.

<sup>&</sup>lt;sup>19</sup> In addition, the masters of the university elected the rector, while each faculty elected its own dean.

<sup>&</sup>lt;sup>20</sup> S. E. Morison, The Founding of Harvard College, p. 13.

liminary studies led to a baccalaureate, the rough equivalent of the contemporary bachelor's degree, and were followed by the arts and philosophy course. Completion of the arts and philosophy course, along with the preparation of a masterpiece or dissertation, was recognized by the awarding of a master's degree. The master of arts was entitled to teach, if properly admitted to a guild, at a school or university, or to continue his study in one of the higher or superior faculties of law, medicine, or theology. A master's degree from one of the superior faculties was the highest academic honor the university was empowered to bestow.<sup>21</sup>

Something should be said about the methods of instruction, the life of the students, and the colleges of the medieval universities. The ordinary lecture was the formal method of teaching; it included dictation and the glossing of texts. By attending the ordinary lectures the student compiled the textual sources which he would use later if he became a teacher. In addition to the ordinary lectures, which were always given by masters, there were extraordinary or cursory lectures which were formal or informal discourses delivered by masters or advanced students. Various regulations made by the masters governed both types.

Students were given a degree of freedom somewhat more liberal than twentieth-century colleges would willingly endorse. They were not supervised very much, but were left to their own designs both with respect to academic work and recreational activities. Students took an oath when they matriculated to observe the regulations of the university. The oath was binding in conscience more than in law. Most of the students were in clerical orders, although many were not aspiring to the priesthood. Exaggerated statements have been made in reporting the enrollment at medieval universities, but even the best figures are not exact because accurate records were not kept and students often moved from one university to another. Few, if any, of the universities ever exceeded an enrollment of five thousand students. The classical theory emphasizing mind-body development was probably known, but it went unobserved. The scene of student sport was usually the local tavern or wine shop.<sup>22</sup>

<sup>22</sup> For some interesting and enlightening, though not necessarily representative, details of student life see Robert F. Seybolt's translation of part of the Manuale Scholarium.

<sup>&</sup>lt;sup>21</sup> Doctor's degrees were not usually granted by medieval universities. The titles doctor, professor, or master were used interchangeably (cf. Rashdall, I, 19). The term "doctor" is derived from the Latin doctus, the past participle of docere, "to teach." Unusual as it may seem to the American reader, the title of doctor was not appropriated by teachers in the faculty of medicine but by the teachers of law at Bologna (*ibid.*).

The college, originally a hospice, hall, inn, or hostel, held a position of relative insignificance in intellectual matters in the early university. Gradually, especially in the English universities, the college came to be a place of instruction and the university became an academic superstructure. It was the college as a teaching institution which was transplanted in America.

The renewal of interest in things classical which characterizes the intellectual movements of the fourteenth century was not in itself a threat to the medieval universities. Most medieval studia resisted the spirit of classicism rather than its content and before the Protestant Revolt the old universities, with the exception of some in Italy, did not become humanistic schools. But humanism was not minor or ephemeral and in time its cause was served in new universities organized principally to extend its influence. Medieval universities may have declined in excellence after the thirteenth century, but they did not become pawns for monarchs or religious reformers until after the sixteenth. The university of the modern era, beginning with the sixteenth century, lost many of its prerogatives and privileges essential to its vitality and fell once again under the domination of churchmen who saw it as an instrument of revolt or defense.23 Universities in England were threatened with the treatment which had been accorded the monasteries, but when they were discovered to be neither wealthy nor useful for extending the power and prestige of the crown, they were preserved with their independence carefully abstracted.24 The universities on the continent, unable to resist social, religious, and political pressures, became weather vanes of controversy. Protestant schools undertook to document the new dogma and disseminate it, while in Catholic countries the universities engaged in apologetics and became assembly lines for religious tracts and treatises. No university became only this surely - the Jesuit colleges were keenly intellectual - but the free character of the university was

<sup>24</sup> J. B. Mullinger, A History of the University of Cambridge, II, 79. For a more general treatment see V. W. C. Hamlyn, The Universities of Europe at the Period of

the Reformation.

<sup>&</sup>lt;sup>23</sup> The universities established between 1550 and 1700, with their ecclesiastical relations, are as follows: Strasbourg, 1621, Lutheran; Geneva, 1558, Reformed; Jena, 1557, Lutheran; Dillingen, 1554, Catholic; Helmstädt, 1576, Lutheran; Altorf, 1575, Lutheran; Herborn, 1654, Reformed; Grätz, 1586, Catholic; Paderborn, 1592, Catholic; Giessen, 1607, Lutheran; Rinteln, 1619, Lutheran; Salzburg, 1622, Catholic; Münster, 1631, Catholic; Osnabrück, 1632, Catholic; Bamberg, 1648, Catholic; Duisburg, 1655, Reformed; Kiel, 1665, Lutheran; Innsbruck, 1670, Catholic; and Halle, 1694, Lutheran.

either lost or seriously impaired and with this loss or impairment went the supreme virtue of the university — intellectual excellence.<sup>25</sup>

#### AMERICAN FOUNDATIONS

One hunded and fifty years separated the first college founded in the English colonies from the first Catholic college organized in what is now the United States. It may be profitable to examine college developments during this century and a half before 1786, when Georgetown was founded, and, indeed, a brief examination of college foundations down to the Civil War may be worthwhile. Catholic colleges were not the exclusive products of earlier higher education in this country, but they may have been influenced by the denominational colleges and state universities which preceded them on the American scene. It would seem that social institutions, when they are in the process of formation, need some proximate model, and it would be hard to believe that the seventeen permanent colleges established before Georgetown did not influence her somewhat, and that Georgetown, in turn, did not influence the Catholic colleges which followed.<sup>26</sup>

The permanent colleges which preceded Georgetown present an interesting picture. Beginning with Harvard, 1636, and ending with the College of Charlestown, 1785, the list includes: William and Mary, 1693; Yale (Collegiate School), 1701; Princeton (College of New Jersey), 1746; Columbia (King's), 1754; University of Pennsylvania (College, Academy, and Charitable School), 1755; Brown (College of Rhode Island), 1765; Rutgers (Queen's), 1766; Dartmouth, 1769; Washington, 1782; Washington and Lee (Liberty Hall Academy), 1782; Hampden-Sidney, 1783; Transylvania, 1783; Dickinson, 1783; St. John's, 1784; and the University of Georgia, 1785.<sup>27</sup> Each of these colleges, with the exception of the University of Pennsylvania and the University of Georgia, was established under specific denominational auspices. The University of Pennsylvania was founded as a nondenominational school, although it came successively under strong Episcopal and Presbyterian influences before becoming

<sup>&</sup>lt;sup>25</sup> Reference has not been made to the German university. There are several reasons for this omission but the best is that the German university did not influence the early American college, although it was the supreme model for the American university.

<sup>&</sup>lt;sup>26</sup> Abortive college foundations are not considered here because their rate of mortality was so rapid that their influence could not have been great.

<sup>&</sup>lt;sup>27</sup> The original names of the colleges are given in parentheses.

a state university.28 In its founding and for the first quarter century of its existence the University of Georgia, if we may follow Coulter, remained aloof to religious influences: "Though the University was stamped with Christian principles, no minister presided at its birth."29 But by 1817 the University of Georgia was beginning to feel the pressure of denominational rivalries and it may not be improper to suggest that the Jeffersonian code which had inspired Georgia's first president, Josiah Meigs, was no longer recognized as valid.30

The first colleges in the English colonies were religious institutions in fact, whatever they professed to be in name. And this condition was by no means limited to the colonial period, for Tewksbury has shown that of the 182 permanent colleges established before the Civil War, 175 were under religious domination.31 The seventeen earliest permanent colleges represented five denominations: three were Congregational, five Episcopal, five Presbyterian, one Baptist, and one Dutch Reformed. Pennsylvania and Georgia varied between Episcopal and Presbyterian influence, to which a Baptist influence may be added in the case of Georgia.

One can accept only with some difficulty the view that the early colleges, or any one of them, were not religious in content and purpose. Morison insists that the description of Harvard by nineteenth-century historians as a divinity school is misleading. He ascribes the clerical black to the medieval traditions which nurtured Harvard<sup>32</sup> and claims "students destined for the ministry had to wait until after taking the bachelor's degree before receiving any specialized training in theology."33 It was the passionately sincere religion of the Puritans and their unwillingness

<sup>&</sup>lt;sup>28</sup> Donald Tewksbury, The Founding of American Colleges and Universities Before the Civil War, p. 33; and Edward P. Cheyney, A History of the University of Pennsylvania, pp. 122, 132, 172, 179.

<sup>&</sup>lt;sup>29</sup> E. Merton Coulter, College Life in the Old South, p. 151.

<sup>30</sup> The Jeffersonian code may be expressed as follows: Bring the rival denominations together to mix their views, soften their asperities, liberalize and neutralize their prejudices. The outcome was to have been a general religion of peace, reason, and

<sup>31</sup> Tewksbury, p. 90.

<sup>32</sup> The medieval traditions at Harvard were far from pure, for they had been modified by modern Cambridge. "Harvard . . . was founded according to the Cambridge model; [but] the Cambridge of that day was a university in which abnormal conditions had produced a temporary departure from traditional standards; this temporary condition having been reproduced at Harvard, passed from the first to other institutions of colonial growth, and thereafter was accepted as the American plan for governing a college" (by permission from Samuel K. Wilson, "The Genesis of American College Government," Thought, I [December, 1926], 416).

33 Morison, p. 8.

to "leave an illiterate Ministry to the Churches" which led to Harvard's founding, but the point is argued by Morison and developed with some fervor that this was merely the immediate motive; the general motive or ultimate objective was the advancement of learning and general culture.<sup>34</sup>

There are other interpretations. For example, Thwing,<sup>35</sup> Boone,<sup>36</sup> Beard,<sup>37</sup> and Tewksbury<sup>38</sup> are convinced that, although the purpose of the early American college was religious, it was not missionary zeal which founded it, but rather a desire to dominate the social and political life of the New World and to serve the ends of institutionalized religion. Or it may have been the spirit of rationalism, a growing spirit of the times, which motivated the various religious sects to raise the banner of the intellectual over their doctrines and dogmas.<sup>39</sup>

Rationalism directed toward areas of thought other than theological was not noticeable in the permanent colleges; but rationalism was a motive for those who established schools, literary societies, or library associations which were nondenominational and directed their energies toward nontheological studies. The record of history is rather conclusive with respect to these latter; their efforts were for the most part abortive,

States A. and Mary Beard, The Rise of American Civilization, I, 52; Edgar W. Knight, Education in the United States, p. 85; and Merle Curti, Social Ideals of American Educators, pp. 4–5, to name only a few, were not convinced by Morison's argument: "In other words, the advancement and perpetuation of learning were the broad and ultimate objects of the foundation; the education of ministers was the immediate purpose; the fear of an illiterate clergy was the dynamic motive. Theological learning was to be included, but not to the exclusion of other branches of learning. This distinction between ultimate and immediate objects, between 'the tree of knowledge' and its most noble branch, was clear to everyone in the puritan century; nobody then thought of calling Harvard a 'theological seminary' or 'divinity school.' Harvard was, in fact, less ecclesiastical than Oxford or Cambridge, and a smaller proportion of her graduates than of theirs became clergymen' (by permission from Morison, p. 247).

Morison's view has merit, but it probably does not reflect precisely either the conditions of founding or the motives of the founders. The Puritan century may not have called Harvard of the seventeenth century a divinity school, but the thirteenth would have and the twentieth does. Morison may be neglecting the doctrine of formal or mental discipline, which was firmly held at Harvard, as well as the Congregational approach to theology when he shows that many Harvard graduates did not become ministers. Nevertheless, 52 per cent of Harvard's seventeenth-century graduates did become ministers (cf. Richard Hofstadter and C. DeWitt Hardy, The Development and Scope of Higher Education in the United States, p. 7).

<sup>&</sup>lt;sup>35</sup> Charles F. Thwing, The American College in American Life, pp. 2–3.

<sup>&</sup>lt;sup>36</sup> Richard Boone, Education in the United States, p. 29. <sup>37</sup> Charles and Mary Beard, pp. 179–180.

<sup>&</sup>lt;sup>38</sup> Tewksbury, p. 81.

<sup>&</sup>lt;sup>39</sup> Beverly McAnear, "College Founding in the American Colonies, 1745–1775," The Mississippi Valley Historical Review, XLII (June, 1955), 24–25.

further testimony that the people wanted colleges in which denominationalism was prominent.

The College of William and Mary, established in Williamsburg, Virginia, in 1693, although founded with the same special objectives as Harvard, had some advantages and disadvantages which Harvard did not have. The advantages are to be found in the royal privy purse which contributed substantially to the foundation.40 The disadvantages are a little more difficult to specify, but they had to do with the type of preparation students for William and Mary brought to the college. The Latin school of the Renaissance, fortified with the organization of Sturm, accepted in England, and transplanted in the New England colonies, was giving prospective students for Harvard a foundation, at least in Latin, which enabled them to go on and make normal progress in the college curriculum of the time. Students in the Southern colonies had few opportunities for such preparation; and since this background was recognized by the College of William and Mary as being essential to success in college, the college had to supply much of this preparation itself by dipping to include secondary and sometimes elementary studies.

Whatever its special problems proved to be, the College of William and Mary was founded with the same purpose as Harvard. The charter of the college demonstrates the devotion the founders had to a perpetuation of the learned ministry:

Forasmuch as our well-beloved and faithful subjects, constituting the General Assembly of our Colony of Virginia, have had it in their minds, and have proposed to themselves, to the end that the Church of Virginia may be furnished with a seminary of ministers of the gospel, and that the youth may be piously educated in good letters and manners, and that the Christian faith may be propagated amongst the Western Indians, to the glory of Almighty God; to make, found and establish a certain place of universal study, or College of Divinity, Philosophy, Languages, and other good Arts and Sciences, consisting of one President, six Masters or Professors, and a hundred scholars more or less, according to the ability of said college, and the statutes of the same . . .

The original plans for the colony of New Haven included "schools for all where the rudiments of knowledge might be gained; schools where the learned languages should be taught; a public library; and to crown all a college in which youth might be fitted for public service in church and

<sup>&</sup>lt;sup>40</sup> Harvard received funds from the General Court (cf. Morison, p. 168) but the endowment for William and Mary was more generous.

state."<sup>41</sup> But these plans, ambitious as they were, were not realized quickly, and when the college in New Haven, Yale, was founded it was for the purpose of inculcating a more orthodox Congregationalism than was thought to be found in the teachings of Harvard in 1701. Reverend Thomas Clap resigned a pastorate at Wyndham, Connecticut, to become Yale's first president and under his direction Yale became more fully a college where ". . . youth may be instucted in the arts and sciences who through the blessings of Almighty God may be fitted for public employments both in Church and civil service."<sup>42</sup> But this statement in the Yale prospectus may not have been definite enough, for President Clap expressed the purpose of the college in 1754 in narrower terms: "The original end and design of colleges was to instruct and train up persons for the work of the ministry. . . . The great design of founding this school was to educate ministers in our own way."<sup>43</sup>

Many a remote Presbyterian congregation in Pennsylvania, Maryland, and Virginia looked forward to the day when a college would send them pious and learned ministers, and many a Congregationalist and Anglican worked to retard the development of such a house of studies for the Presbyterians. The vision of a divinity school of their own as well as the encouragement they received from abroad motivated the Presbyterians to establish "Log College," not a successful venture, and finally to found Princeton in 1746.<sup>44</sup> The religious needs and disputes which surrounded the creation of the college have been given careful treatment by Wertenbaker, and need not be touched on here, except to call attention to the fact that Princeton differed not at all from the permanent colleges which preceded her in answering the call in her purposes and curriculum to furnish the sect with a group of pious and learned ministers.<sup>45</sup>

The colonial college was a denominational school, but it did not, if public pronouncements are a good index, exclude students who were committed to religious beliefs other than those to which the college adhered officially. If the record of Harvard is accurate, religious tests were not countenanced; Yale officials were able to say publicly that persons of all denominations were admitted to the advantages of education there,

<sup>&</sup>lt;sup>41</sup> James J. Walsh, Education of the Founding Fathers of the Republic, p. 104. <sup>42</sup> Quoted ibid., p. 121.

<sup>42</sup> Quoted *ibid.*, p. 121. 43 Quoted *ibid.*, p. 128.

<sup>44</sup> Thomas Jefferson Wertenbaker, Princeton, 1746-1896, p. 23.

<sup>45</sup> Ibid., pp. 3-37.

and that no inquiry was made, at the time of admission or after, about the students' particular sentiments in religion. The charters of King's, Princeton, and the Academy and College of Philadelphia specifically forbade the college from excluding any student by a religious test. What was true of these colleges was probably true of many, if not all, of the others.<sup>46</sup> But the experience of nonconforming students testifies to the zeal with which the president and the professors attempted to convert them.<sup>47</sup>

It is easy to understand the motivation of the dogmatic sects in establishing colleges of their own, but it is somewhat more difficult to see why denominations which were evangelical and did not want a learned ministry were so interested in having higher schools of their own. There are good reasons. It would be a serious error to think that these evangelical sects, which were neither doctrinal in theology nor ritualistic in devotion, founded colleges because of idle whim or mere sectarian pride. The Baptists established Brown in 1765 and twenty-one other colleges before the Civil War. Their reasons for doing so were these: a Baptist student might expect to get a good education at a college conducted by some other denomination, but he might be made to feel uncomfortable or he might not return from college a Baptist. The Baptists were a small and doubtless somewhat unpopular sect in colonial America; their ministers were rude, often ignorant, men. The sect, contrary to popular belief, needed an educated clergy. Where could this need be satisfied but in the sect's own college?48

Rutgers and Columbia were sponsored by the Dutch Reformed and Episcopalian Churches respectively. In the case of the latter, there is not the clear-cut commission to furnish the church with a learned ministry, though this function was recognized. The charter of the college, granted by George II, refers only to "The Instruction and Education of youth in the Learned Languages, and Liberal Arts and Sciences." The origin of Rutgers, according to her historian, was due to the fine traditions of the Dutch who settled in New York and New Jersey, to their

<sup>&</sup>lt;sup>46</sup> Cf. Hofstadter and Hardy, pp. 5-6.

<sup>&</sup>lt;sup>47</sup> Cf. Walter C. Bronson, The History of Brown University, p. 6.

<sup>&</sup>lt;sup>48</sup> The motives for establishing Baptist colleges are discussed at some length in Bronson, pp. 1–33. It is necessary, too, to make a distinction between "learned ministry" and "educated clergy." The former has implicit in it the concept of formal theological training, while the latter suggests nothing more than "polite education."

<sup>&</sup>lt;sup>49</sup> John Howard Van Amrigne, et al., A History of Columbia University, 1754-1904, p. 1.

zeal for education, their devotion to faith, and to the compelling circumstances of their new American life.<sup>50</sup> It was in the compelling circumstances of their new American life that the college's highest function was to be found: preparing men for the ministry who could in turn fulfill the supreme service of preaching the word of God in the pulpit.

To insist that the sole purpose of all early denominational colleges before the Civil War was the preparation of a learned ministry would be something of an overstatement, if not an error, but pre-Revolution colleges did, with few exceptions, recognize this function as pre-eminent.51 Post-Revolution colleges did not relinquish this function, but they added to it other important purposes. With the extension of the frontier there opened new horizons for the various sects, and with the church, as one of its chief instruments, went the denominational college. Home missionary activities were undertaken; but besides the commission to spread the word of God, there was a good deal of denominational pride and competition involved. The college again was conscripted for service in the church. Still later, when immigration began to swell the number of Catholics in America, the denominational college was impressed into service to do active battle with the Church of Rome. Other sects might be tolerated or merely despised, but the Catholic Church was regarded as a threat, and the colleges, old ones as well as those newly founded, were weapons for the conflict.52

There are other phases which must be viewed for a fuller appreciation of the early American college, although these early schools cannot be understood at all if one glosses over the question of purpose. The early

<sup>&</sup>lt;sup>50</sup> William H. S. Demarest, A History of Rutgers College, 1766–1924, p. 1.

<sup>&</sup>lt;sup>51</sup> George Paul Schmidt, The Old Time College President, p. 19 ff., argues that training ministers was important but that this was not the only, perhaps not even the main, function of the colleges. The best evidence for his point of view is contained in the charters of the colleges which usually stated their purposes very generally, and in college reports that placed fewer than half of the graduates of American colleges before 1860 in the ministry.

<sup>&</sup>lt;sup>52</sup> Cf. Tewksbury, p. 74. The denominational era in American higher education is discussed by Tewksbury, pp. 66–92. Albea Godbold, The Church College of the Old South, devotes a chapter to the reasons why churches wanted colleges (pp. 46–77). The education of ministers is listed first and is followed with: education a function of religion; to lower the cost of education; a sense of obligation; to strengthen denominational loyalty; to extend denominational views and influence; denominational rivalry; a means of evangelism; sectional interests; and strength of denominations. Godbold's work is limited to the colleges of the South and it may not be valid to apply his interpretation to other sections of the country, but certainly many of these reasons were prominent in the founding of church colleges of the North.

denominational college was not a prosperous institution; often it was founded without anything resembling adequate facilities.<sup>53</sup> The one-room college was by no means a rarity, and when pretentious buildings were constructed the college was usually in debt for years. A mortgage was considered to be a good investment, because a spacious and sometimes ostentatious structure would be a sign of progress and prosperity and might attract students. Although there was some interest in scientific study, few colleges had scientific equipment other than a scientific cabinet and this cabinet was opened only once a week to disclose the mysteries of science that it held. To some extent scientific courses suffered from want of qualified instructors, for teachers of science were usually too expensive for the college budget. But more than this, it was the English tradition for science to be pursued outside the college, in a private association or academy, and the American colleges found it easy to observe this tradition. They adhered rather closely to a literary program.54

The colleges were handicapped in achieving excellence in their literary programs. The best colleges, Harvard,<sup>55</sup> William and Mary, Yale, Princeton, Columbia, and Pennsylvania had library holdings of not more than 4000 and as few as 2000 volumes during the period preceding the Revolutionary War. In other colleges, considerably less fortunate than the ones named above, libraries were virtually nonexistent. And even in the better colleges the libraries were hardly ever available for student use.<sup>56</sup> Apparently only the teachers used the library. Nor were colleges encouraged to purchase books for a library. Evidently trustees did not

<sup>&</sup>lt;sup>53</sup> Cf. Ernest Earnest, Academic Procession, pp. 33–35. Most of these early colleges received financial assistance from the colony. Harvard is probably the best example, for Harvard was founded by an appropriation from the General Court. Nevertheless, it is something of an overstatement to claim, as Brown does, that the seed of the state university was germinated in the colonial colleges (E. E. Brown, The Origin of American State Universities, passim).

<sup>&</sup>lt;sup>54</sup> Science was not excluded but certainly it was not encouraged. R. F. Butts, The College Charts Its Course, pp. 60–63, discusses how scientific studies began to creep into the college curricula. It was not until after the Civil War that the sciences attained full stature (cf. Hofstadter and Hardy, p. 20).

<sup>55</sup> The library of Harvard College was small and poorly selected before the gift of John Harvard of 329 titles and over 400 volumes (Morison, p. 264). One is surprised at the scope of John Harvard's private library, although nearly three quarters of the collection consisted of theological works. For the titles in the collection see *ibid.*, pp. 264–265. In 1655 the college's library is said to have contained eight or nine hundred volumes (*ibid.*, p. 268).

<sup>&</sup>lt;sup>56</sup> Cf. Godbold, p. 79. It was not unusual for student literary societies to own more books than the college library.

believe expenditures for books to be valid,<sup>57</sup> so the libraries were stocked with gifts and more often than not these donated books were theological tracts.

Colonial colleges were provincial; they were founded to fulfill a special need for a particular locality. Enrollments were small—seldom more than fifty students studied at the largest of the colonial colleges—and the president, in addition to his other duties, was expected to conduct an active recruitment campaign. Sometimes the president's tenure, as well as his salary, depended upon his success in recruiting,<sup>58</sup> although, with the exception of the president, whose connection with the college might be terminated at the will of the trustees, the position of a faculty member was often considered to be a freehold.<sup>59</sup>

Coeducation in the colleges was an innovation of the nineteenth century; before 1833, with the exception of a few female seminaries, higher education was for males.<sup>60</sup> Sometimes the boys were very young, though the age range most common was fourteen to eighteen. An age requirement for admission was not strictly enforced, but the applicant was always subjected to an entrance examination.<sup>61</sup> It would be natural

<sup>&</sup>lt;sup>57</sup> The trustees of Princeton are said to have refused to pay for books ordered for the college library by the president, because they thought the charges were too high. In this instance the president was expected to pay for the books himself (cf. McAnear, p. 30).

<sup>58</sup> Schmidt, The Old Time College President, p. 71.

<sup>&</sup>lt;sup>59</sup> Cf. John E. Kirkpatrick, Academic Organization and Control, p. 189; The Rise of Non-Resident Government in Harvard University and How Harvard Was Governed; and The American College and Its Rulers. College government is treated in E. C. Parsons, Educational Legislation and Administration of the Colonial Governments. A good analysis of college control may be found in Samuel K. Wilson's article, "The Genesis of American College Government," Thought, I (December, 1926), 415–433. The most recent general treatment of the subject may be found in Hubert P. Beck, Men Who Control Our Universities.

<sup>60</sup> Oberlin was the first college to admit both men and women. Probably some of the older academies had been coeducational before 1833, but no college had been (cf. Robert S. Fletcher, A History of Oberlin College, I, 373–385; Frances J. Hosford, Father Shipherd's Magna Charta: A Century of Co-education in Oberlin College; and "Co-education of the Sexes," Report of the United States Commissioner of Education, 1867, p. 385 ff.).

<sup>61</sup> Entrance requirements were quite specific in the early colleges (cf. Edwin C. Broome, A Historical and Critical Discussion of College Admission Requirements). In 1798 Harvard required: Latin (Tully, Virgil, grammar and prosody, and composition); Greek (New Testament, grammar and prosody). At Yale in 1800: Latin (Tully, Virgil, composition); Greek (Testament); mathematics (rules of vulgar arithmetic). Princeton, 1794: Latin (Sallust, Caesar, Virgil, composition, and grammatical analysis); Greek (Evangelists in the Testament and grammatical analysis). Columbia, 1786; Latin (Caesar, Cicero's Orations against Catiline, Aeneid [four books], composition, and grammatical construction); Greek (Gospels from the Greek Testament

to expect that success on the entrance examination was essential to matriculation, but this was not always true. In fact, failure on the examination seldom prompted college authorities to send a boy home. Usually they could assign some make-up work and keep him and his tuition fees at the school. Genius is quite properly a source of wonderment, but it is more than a mild surprise to discover that a student aged seven years and seven months was able to pass the entrance examination for Yale.62

In the colonial college the boys were exposed to studies and other work which lasted from early morning until late evening. The regular course was four years in length, although it was not unusual for a boy to remain longer. The daily regimen included opening and closing religious exercises; and, with all the talk about toleration for denominational preferences other than those which were recognized officially in the college, no boy was excused. Sunday services held in the college chapel and presided over by the president were compulsory for all students. College historians acknowledge the existence of a traditional curriculum, including the Trivium and Quadrivium with philosophy and studies in religion added. This was the educational diet which "remained the backbone of the undergraduate course in European and American universities well into the nineteenth century."63 Boys at Harvard and Yale especially, but at other colleges too, spent more time on the study of Latin than all of the other subjects combined.64

As Schmidt has shown,65 the curriculum was a venerable affair, it was inflexible and irreducible; there was just one avenue to the degree of bachelor of arts.66 In addition to the time spent in the translation of

and grammatical construction); mathematics (arithmetic including the rule of three). Brown, 1793: Latin (Cicero, Virgil's Aeneid, composition); Greek (the Testament); mathematics (rules of vulgar arithmetic). Williams, 1795: Latin (Tully's Orations, Virgil's Aeneid, composition); Greek (the Testament); mathematics (rules of vulgar arithmetic) (cf. Herbert G. Lull, Inherited Tendencies of Secondary Instruction in the United States, p. 252 ff.).

<sup>62</sup> McAnear, p. 33. 63 Morison, p. 9.

 <sup>&</sup>lt;sup>64</sup> Cf. R. Freeman Butts, The College Charts Its Course, pp. 46–49.
 <sup>65</sup> George Paul Schmidt, "Colleges in Ferment," American Historical Review, LIX (October, 1953), 19-42. For the most extensive treatment of the college curriculum during the early period, see Louis F. Snow, The College Curriculum in the United States. R. F. Butts, The College Charts Its Course, is an excellent overview.

<sup>66</sup> The master's degree was awarded by most of the early colleges, but it was not an earned degree. A candidate for a master's degree was required to present evidence that he had lived within the law; intellectual attainments were of no real consequence.

Latin and Greek passages, for the sake of a disciplined mind,67 the studies of the first two years included mathematics, natural philosophy, and rhetoric. In the last two years the curriculum consisted of logic, metaphysics, and ethics; and in some colleges, as the curriculum broadened slightly, history, English or French literature, and political economy began to creep in. Not only did medieval subjects, altered somewhat by the Renaissance and screened through the English University of Cambridge, form the heart of the curriculum, but medieval method, too, was employed. Walsh has given a clear and accurate description of the place of scholasticism in the colonial colleges of America.68

#### THE STATE UNIVERSITY

The denominational college was not the sole guardian of higher learning in America; American state-controlled schools must also be considered if American foundations are to be treated adequately. Before the Civil War twenty-one schools which later became state universities were founded. Four, Georgia, North Carolina, Vermont, and Tennessee, were established before the end of the eighteenth century. Between 1802 and 1855 the original foundations for the following universities were laid: Ohio University, South Carolina, Miami (Ohio), Maryland, Virginia, Alabama, Indiana, Delaware, Kentucky, Michigan, Missouri, Mississippi, Iowa, Wisconsin, Minnesota, Louisiana State University, and the University of California.69

But one may inquire if it were not unusual for so many colleges to come into existence — one hundred and eighty-two permanent schools were founded and several others were undertaken - at a time when the demand for higher education could not have been great. Every school was small, there was much duplication of effort; a region with no great need for more than one college may have had two or more. 70 Some of

67 Formal discipline was the psychological doctrine of the day (cf. Hofstadter and

<sup>69</sup> Tewksbury, pp. 167–168.

There were no examinations for this degree, but a fee was charged. The colleges granted higher degrees because their charters permitted them to award those degrees usually given by colleges and universities.

Hardy, pp. 14–28; Butts, p. 48).

68 Walsh, pp. 1–39. The best general account of early American colleges is Charles F. Thwing's A History of Higher Education in America. There are many works on American higher education, but there is no adequate history.

<sup>&</sup>lt;sup>70</sup> In Missouri, eighty-five colleges were started before the Civil War; eight lived. Georgia had fifty-one and Tennessee forty-six. Seven lived in Georgia and the same

the reasons for the mushrooming of colleges before the Civil War have been given.<sup>71</sup> These reasons explain the attempts to establish denominational colleges, but they do not explain the rise of the state-controlled college, which from its beginning was intended to be a school without distinctive denominational relationships. No doubt many a state school came under the influence of sectarianism of one kind or another; in fact, a state university in its formative years may have been little different from a denominational college, but in name it retained its independence.

An examination of the impulses which led to the state university's establishment must not neglect the religious ferment of the first half of the nineteenth century. The results of religious liberalism and sectarian heterogeneity may be found in the principle of nonsectarianism applied to common school movements. As early as 1827, Massachusetts enacted a statute prohibiting the teaching of sectarian doctrine in the common schools of the state. The example of Massachusetts was followed by most of the other states within a few years. But the Law of 1827 had its roots in the past; the very same causes which led to this legislation—resentment of the orthodox and inability to decide which religious doctrine would be taught in the schools—nourished the concept of a college which would be nonsectarian.

The desire for secular rather than religious knowledge played a minor role in the founding of the state university, as did the feeling that state-controlled schools would be more responsive to the political, economic, and social problems of the state. More basic than either of these motives was the demand for freedom from orthodoxy. Had the older colleges been as liberal in curriculum and purpose as some historians hint, the state university would not have come into existence as early as it did. Because the old colleges were not fulfilling the purposes which some people thought higher education should have, and because they were far too narrow in content, a new and somewhat more practical institution was formed.

The state university movement was by no means popular or eagerly supported. It was a cause with minority support; state colleges experienced all

number became permanent in Tennessee. Tewksbury compiled data for colleges in sixteen states: before the Civil War five hundred and sixteen colleges were founded; only one hundred and four lived (*ibid.*, p. 28).

<sup>71</sup> Supra, pp. 12-17.

<sup>72</sup> Cf. Alice Felt Tyler, Freedom's Ferment.

of the hardships which denominational schools were undergoing; no one was very enthusiastic about them and many opposed them violently. A man like Thomas Jefferson supported state-controlled higher education, and Benjamin Franklin was among the first to deplore the sectarian orientation of the colleges, but their views were atypical. Jefferson had no success in converting the College of William and Mary into a state school, although he was able, later, to gain sufficient support to bring the University of Virginia into reality. The views of Franklin and Jefferson were too far in advance of the time. The influence of the Enlightenment was evident in our early national period, but the majority of men still believed that education, lower or higher, should be religious.73 The real foundation for state-controlled higher education, humanitarianism, was somewhat precarious. Men continued to believe in religious education, but they were no longer convinced that it should be sectarian. Denominational colleges were not avoided because they focused their attention on religion but, rather, because they were too orthodox, or narrowly orthodox. Secular knowledge and science became, in time, the dominant interests of the state university, but they were not very evident at its birth.

There is an impressive record of attempts made by the states to take over completely, or at least to control, private colleges within their borders. Of the "venerable nine" only three—Brown, Princeton, and Harvard—were able to remain relatively free from interference by the state, but the motive behind state interference was primarily political rather than curricular. The Dartmouth College decision of 1819, in declaring the college's charter of 1769 to be inviolable, gave certain assurances to private schools, and placed the burden on the states to furnish the kind of education they wanted in institutions of their own making. The dual system of higher education in America did not have its

<sup>76</sup> Cf. Butts, pp. 86-87.

<sup>73</sup> The state university became a center of scientific inquiry after the Civil War. For a treatment of this point, see Schmidt, "Colleges in Ferment," American Historical Review, LIX (October, 1953), 19–42; and "Intellectual Crosscurrents in American Colleges," American Historical Review, XLII (October, 1936), 46–67. For the evolution of college aims, see Butts, pp. 219–224. Norman Foerster, The American State University, emphasizes too much the political basis in the founding of state universities. He is more accurate when he calls attention to humanitarian impulses.

<sup>&</sup>lt;sup>74</sup> Tewksbury, pp. 142–154. <sup>75</sup> Harvard, William and Mary, Yale, Princeton, Columbia, University of Pennsylvania, Brown, Rutgers, and Dartmouth are the "venerable nine."

beginnings in the practical vs. the theoretical, the sciences vs. the arts, or in the religious vs. the secular, but in religious ferment which was seeking to escape narrow orthodoxy.<sup>77</sup>

<sup>&</sup>lt;sup>77</sup> The sketch of the state university given above does not touch on details of curriculum, student life, etc., because in such things the state university did not differ greatly from other colleges of the pre-Civil War period. Noah Porter, The American Colleges and the American Public, is an interesting, if somewhat uneven, account of higher education. E. V. Wills, The Growth of American Higher Education, should be mentioned also. Post-Civil War higher education, a subject not treated in this chapter, would not conform exactly to the description given of American colleges. There were many radical changes, reflected best in the land-grant college movement (cf. E. D. Ross, Democracy's College).

# THE AMERICAN SCENE AND THE FOUNDING OF CATHOLIC COLLEGES

#### THE AMERICAN SCENE

Catholic colleges were established in America when political, social, and economic conditions permitted, and when higher education for American Catholics became important. It is possible to mark off two large periods in tracing the evolution of Catholic education before the Civil War: the first, from initial attempts at colonization to the Revolutionary War, and, the second, from the Revolution to about 1850. Before the War of Revolution the social and political climate of America, especially along the Atlantic seaboard, was not receptive to Catholicism; after the war, although Catholicism was by no means encouraged, Catholics were grudgingly accepted. The first period had a greater variety of influences — English, French, and Spanish — than the second; but fewer definite contributions to the rise of Catholic education were made in the earlier period.

From the first efforts at colonization to the Revolutionary War, Catholics in British America were despised and persecuted. As late as 1770 probably not more than 22,000 Catholics lived in the colonies along the Atlantic Ocean. From the Revolution onward to 1850 the Catholic population increased sharply, as is indicated by the number of

<sup>2</sup> John G. Shea, The Catholic Church in Colonial Days, I, 449.

<sup>&</sup>lt;sup>1</sup> This subject has been treated so often that few details need be given here. For conditions in Massachusetts especially, but in New England generally, see Robert H. Lord, et al., A History of the Archdiocese of Boston, I, 3–326. Also of value is Arthur J. Riley, Catholicism in New England to 1788.

Catholics at certain dates: in 1785, 23,000; 1790, 35,000; 1820, 195,000; 1830, 318,000; 1840, 663,000; and 1850, 1,606,000.3 Within two decades after the war educational ventures were undertaken which would not have been possible earlier; by 1852, with a Catholic population estimated at 1,980,000, a complete educational system became both possible and highly desirable.4

It is not necessary to spend much time in a discussion of the Church in the English colonies. Catholicism was illegal in most of the colonies and could not have been other than weak. Spiritual functions were performed under most difficult conditions; to expect a system of schools or other fully organized Catholic institutions would be asking too much. With the onset of the national period there was some change in atmosphere, and Catholics, though still somewhat suspect, were not often persecuted.5

Little can be said of the schools which were conducted by Catholics before the war and clear lines of influence cannot be drawn from them: but there is no reason to doubt the existence of schools in Maryland, Pennsylvania, and New York, in the English colonies; in Detroit, St. Louis, and elsewhere in the French colonies; and of mission schools in Florida, Mexico, New Mexico, and California under the Spanish. The French and the Spanish regarded the natives as savages to be Christianized, though there were occasions when this principle was applied rather brutally; but in the English colonization the natives were considered to be obstacles to be pushed back or exterminated. In English America, schools were not established until a certain equilibrium had been obtained in colonial life, while Spanish and French expeditions included missionaries who were dedicated to spreading the word of God in the form of Catholic doctrine and devotion; the mission school, along with the mission church, was organized with a minimum of delay.

marized by Peter Guilday, The Life and Times of John Carroll, p. 790 ff.

<sup>&</sup>lt;sup>3</sup> Gerald Shaughnessy, Has the Immigrant Kept the Faith? pp. 29, 73, 117, 125, 134. <sup>4</sup> Cf. Peter Guilday, History of the Councils of Baltimore, p. 194, and Colman J. Barry, The Catholic Church and German Americans, p. 6. Bishop Carroll's pastoral letter of 1792 emphasized the need for Catholic schools (cf. Guilday, The National Pastorals of the American Hierarchy, pp. 2-15). Carroll's pastoral letter marked the beginning of a new era for Catholic education in America. The first general educational legislation by the Church in America came in the thirteenth decree of the First Plenary Council in 1829 (cf. Guilday, History of the Councils of Baltimore, p. 179). For a brief but pertinent account of the need for Catholic education in Boston around 1850, see David R. Dunigan, A History of Boston College, pp. 1-7.

<sup>5</sup> The conditions of the time and their effect on Catholic education are sum-

In regions under Spanish control it was the legislation of Cardinal Ximenes which furnished the framework for educational activity. Each village was to have a school which taught reading and religion.

The first opportunities for education within the present boundaries of the United States were provided by Franciscan friars in Florida and New Mexico. In French America missionaries were active too. Most prominent were the Jesuits, but the Sulpicians, Recollect Fathers, and Capuchins were also engaged in spreading the Faith. The most striking educational achievements of the French in what is now the United States were in New Orleans, St. Louis, Detroit, Vincennes, and upper Maine.

The first Catholic schools in the English colonies were begun in Maryland under the direction of the Jesuits. Because British colonization was essentially different from the Spanish or French, the Maryland Jesuits were concerned first with the Church and Catholic education in the colony; they did not, however, neglect any opportunities to Christianize the Indians.6 The first Catholic school in Maryland was established by the Jesuits about 1640, probably at St. Mary's City, although they had tried to start a school earlier without success. In view of a letter from the General of the Society to the Maryland Mission, September 16, 1640, it would seem that the Jesuits had projected something more imposing than a school for elemental instruction. The General wrote: "The hope held out of a college I am happy to entertain; and when it shall have matured, I will not be backward in extending my approval."7 Whether the hope to which the General referred was ever realized is not known, but a secondary school which offered instruction of sufficient merit to prepare students for St. Omer's, a Jesuit college in Belgium, was being conducted at Newtown as early as 1673. A college course may have been added to the Newtown school about 1677.8

In addition to Newtown other Catholic schools were established in Maryland in 1744, 1752, and 1757. A Catholic school was organized in New York City, about 1685, and fifteen were founded in Pennsylvania: at Philadelphia (St. Mary's Parish), Conewago, Sportsman's Hall, Carlisle, Milton, York, Taneytown, Frederick, Littlestown, Brandt's Chapel,

<sup>&</sup>lt;sup>6</sup> Cf. Thomas Hughes, History of the Society of Jesus in North America, I, 325 ff.

<sup>&</sup>lt;sup>7</sup> Ibid., pp. 346 and 460.

<sup>8</sup> Cf. J. A. Burns and Bernard J. Kohlbrenner, A History of Catholic Education in the United States, pp. 44–48. For a general treatment of Jesuit educational activities in colonial Maryland, see William J. McGucken, The Jesuits and Education, pp. 45–59; and H. S. Spalding, Catholic Colonial Maryland, pp. 129–141.

Hanover, Haycock, Reading, Goshenhoppen,<sup>9</sup> and Lancaster. The records of these early Catholic ventures into education are very meager.<sup>10</sup>

#### THE FOUNDING OF CATHOLIC COLLEGES

When is a college founded? This is not a new question or one which pertains to Catholic colleges only. It is a problem which faces the historian of medieval universities;<sup>11</sup> it crops up when one looks into the origins of private and public colleges in America.<sup>12</sup>

Harvard College, for example, has definite roots which go back to an appropriation made by the General Court of Massachusetts Bay Colony in 1636. A dwelling was converted to a college building in 1638, but continuous teaching did not begin at Harvard until 1642. It was not until 1650 that Harvard was chartered. When was Harvard founded? At William and Mary a charter was obtained in 1693; but there had been a grant of land by the Virginia Company to "a seminary of learning" as early as 1619, a plan for a college in 1622, and another grant of land by the Provincial Assembly in 1660. The University of Pennsylvania has six dates—1740, 1743, 1749, 1751, 1753, 1755—any one of which may be accepted as the date of founding depending upon what criteria one uses to determine founding. Princeton, Yale, Columbia, the Universities of North Carolina, Charlestown, and Louisville are other institutions whose dates of origin may be interpreted with considerable latitude.

Many Catholic colleges have origins which are somewhat obscure. The historian of Catholic higher education is faced with this problem: what event or development in the institution is to be taken as conclusive evidence of college founding? The date of origin of a college, it may be argued, is of little consequence or it may not be possible to assign at all. However true this view may be — for certainly the date of a school's

<sup>&</sup>lt;sup>9</sup> Apparently Goshenhoppen was a flourishing Catholic settlement. For a list of the early baptismal records, see *The Records* of the American Catholic Historical Society, II, 316–322; III, 303–398; VIII, 345–393; XI, 45–60, 196–207, 303–307; LXI, 56–63, 112–123, 185–192, 248–262.

<sup>&</sup>lt;sup>10</sup> A detailed account of Catholic education during the colonial period would take us too far afield. Burns and Kohlbrenner give an adequate survey of this period (pp. 18–96).

<sup>&</sup>lt;sup>11</sup> Cf. supra, p. 7.

<sup>12</sup> Edward P. Cheyney, A History of the University of Pennsylvania, 1740–1940,

<sup>&</sup>lt;sup>13</sup> Hamilton W. Mabie, "The University of Virginia," Outlook, 65 (August, 1900), 789.

origin makes little difference in its day-to-day functioning—it is, nevertheless, a matter of historical knowledge, and one wants to be accurate and consistent. The first step in achieving consistency, if not absolute accuracy, is to accept the criterion to be used as the best evidence of founding. In the present history a great deal of confusion would result if some norm were not employed; but before one is accepted it would be well to examine some of the alternative criteria.

The date of Georgetown's founding is usually given as 1789,14 but it may have been earlier, for the cradle of Georgetown, according to J. Fairfax McLaughlin in College Days at Georgetown, was the Indian school taught by Father Andrew White, S.J., at St. Mary's City, Maryland, in 1634. Although it is difficult to be serious about these early seventeenthor eighteenth-century dates, Georgetown may have been founded in 1677, when the Newtown college was established by the Jesuits; or it may have been 1744, when the Catholics at Bohemia Manor organized a school. Three years before the date usually assigned for Georgetown's founding, John Carroll and his associates formulated a plan for the establishment of an academy and college. This plan demands our attention as being as valid an evidence of founding as the General Court's appropriation for Harvard College. A college building was ready at Georgetown probably in 1790, for Carroll wrote in February of 1790: "I think we shall get enough of it completed this summer to make a beginning of teaching."15 Students were admitted in 1791, and Georgetown was chartered by the United States Congress in 1815.

Georgetown does not stand alone when arguments over date of origin are raised. Mt. St. Mary's, St. Louis, Spring Hill, Xavier (Ohio), Holy Cross, Fordham, Loras, St. Francis, Notre Dame, Villanova, and St. Vincent, to name only a few, have a variety of events and dates which may be taken as the date of origin.

What is the best evidence of founding? In the first place, there are good reasons to accept as the date of origin the year when a plan is advanced for the founding of a college. A college is an intellectual agency primarily; it is the life of the mind that it seeks first to preserve. There is a certain appropriateness in considering the origin of such an institution to be an idea or a plan. Without an intellectual ideal as an integral and

 <sup>14</sup> John M. Daley, S.J., Georgetown College: The First Fifty Years (unpublished doctoral dissertation, Georgetown University, 1953), p. 75.
 15 John G. Shea, A History of Georgetown College, p. 13.

dominating part of its entire structure the college can be anything or nothing; but with this ideal, which may well exist in the minds of men before a single brick is in place or a student is at his desk, the foundation of a college has been laid and an essential condition has been met. If a college comes into existence, that is, if buildings are constructed and students and teachers arrive, there is little difficulty with this criterion. However, if the attempt at founding is entirely abortive, the historian is left with a foundation which never became a physical reality. The history of higher education in America records many plans for colleges which never came into existence. There were, for example, several rather definite plans for a national university, but the United States has never had a national university.<sup>16</sup>

Another alternative is the procurement of a site for the college. With a plan for a college the promoters purchase, rent, or otherwise receive a plot of land. There is, then, a deed or a title and a legal commitment on the part of the sponsors — for real estate, at least. But many plans have gone this far and nothing more has come of them.

A further step which shows more clearly the intention of the founders is the construction of buildings, or the purchase and transfer of a building to a location selected for the college. But college buildings have been converted to other purposes, or buildings intended to shelter the activities of teachers and students have never been used for that purpose. A clearer, but perhaps no better, criterion is the admission of students and the beginning of teaching. What is a plan, a plot of land, or a building if teaching and learning are not being carried on? Is there a college? Some would say no, for they would insist that a college cannot possibly be considered as having been founded until it has teachers and students. Perhaps a college is established when a president — the principal teacher — is selected, but it is hard to avoid the view that a school must have students as well as teachers.

A college is not really in existence, it may be maintained, before it has produced the first product of a college curriculum — a graduate. The first commencement, then, may be taken sometimes as evidence of founding. Before this only a school exists; with the granting of degrees it becomes a college.

When one considers state colleges another alternative becomes appar-

<sup>&</sup>lt;sup>16</sup> Cf. A. O. Hansen, Liberalism and American Education in the Eighteenth Century, pp. 129–139.

ent. State schools usually have their birth in a legislative enactment. Most state universities were proposed by legislative action and the date given for their founding usually coincides with the date of legislative action, although in many instances a college was not organized and instruction was not begun until several years later. The legislative enactment is not essentially different from "the plan" to which reference was made above. If public colleges may use legislative enactments as evidence of founding — there must be no dual standard — private schools may use a plan.

Finally, there is the alternative of chartering.<sup>17</sup> This has the advantage of greater clarity as well as legal authority, but it was not unusual for colleges to go for years without charters. In some few instances with the Catholic college, when a charter was denied, the college continued to exist, although degrees were granted by some other college.<sup>18</sup> There is also the legal and historical freak — a college being chartered before it is a physical reality. One must be cautious, too, when chartering is used as evidence of founding, that the institution has a college charter and not just a charter to conduct a school. Chartering may be accepted as the criterion for determining founding — it has appeal to the legal mind — but it is much better evidence of the existence of a college than it is of college founding.

At best the choice of any one of the alternatives is somewhat arbitrary, although, for some, one alternative may have greater appeal than another, or one may stand definitely superior to all of the rest. The best evidence of founding, in the author's view, is the first alternative—a definite plan for a college. With whatever shortcomings it may have, it will be used in this history as the best evidence of founding.

## The Founders of Catholic Colleges

The history of Catholic education in the United States, it may be said, must be written in terms of the development of religious communities. This is a tenable view, although it cannot be applied uncritically to the colleges. Seventy-three colleges for men now operating are controlled by

<sup>&</sup>lt;sup>17</sup> Most authorities on higher education in America use chartering as the date of origin for Catholic colleges, while they consistently use other criteria for non-Catholic colleges. Tewksbury does this (cf. pp. 32–54).

<sup>&</sup>lt;sup>18</sup> The College of the Holy Cross, Worcester, Massachusetts, is a good example (cf. "The College of Holy Cross," Brownson's Quarterly Review, 6 [1849], 372–395).

religious communities and eleven are directed under the authority of their respective bishops; but not all of the colleges were founded by the congregations which now conduct them. Of the colleges founded between 1786 and 1850 eighteen were founded by bishops, eighteen by religious congregations, and five by priests, as private-venture schools. The authority for the founding of one college during this period is unknown. Before 1850 eight of the colleges established by bishops were turned over to religious communities and all of the private-venture colleges came under direct diocesan control or were turned over to religious communities. Between 1850 and 1900 ninety-eight colleges were undertaken by religious communities, thirty-five by bishops, and twelve by priests and two by laymen as private-venture schools. Nothing is known of the founders of five colleges started during this period. From 1900 to 1955 fifty-three colleges were established by religious communities, nineteen by bishops, and the authority for the founding of one college is not known.

The basic encouragement for the establishment of colleges, especially after 1850, came from bishops who wanted to strengthen Catholicism in their dioceses by providing higher education under Catholic auspices close to the students' homes. The community-college idea was evident in many college plans. Although the central place of the bishop in the founding of colleges must not be overlooked, many colleges were founded by religious communities without the assistance of bishops. Sometimes these colleges were established to serve the religious community itself, while in other cases their facilities were intended for lay students exclusively. In about half of the instances the religious community had a direct invitation from the bishop of a diocese to establish a college and received some financial support from him. Perhaps the bishop wanted to start a diocesan college but discovered that he did not have the resources, without the help of a religious community, to conduct it.

The private-venture college founded by a priest usually passed to the control of the bishop, although in a few instances the school was transferred to a religious community. Another type of foundation was the lay private-venture college, although no college before 1850 or after 1860 was founded by laymen. Two Catholic colleges — Calvert College, New Windsor, Maryland, and Cecil College, Elizabethtown, Kentucky — were founded and conducted by laymen. The Polytechnic and Commer-

cial College of the Catholic Institute, Cincinnati, Ohio, was conducted by laymen but its founder was Bishop John Purcell. None of these lay ventures into Catholic higher education was successful. There were two major reasons why Catholic colleges under lay control were not successful, but no good reason why they should not have been. In the first place, Catholics thought Catholic education meant being taught by the religious. They found it difficult, if not impossible, to conceive of a Catholic education being given by laymen. They would not send their sons to a Catholic college conducted by laymen. In the second place, the clergy and the hierarchy were somewhat suspicious of colleges or other schools under lay control and contributed less than enthusiastic support to them.

### Motives for Founding Catholic Colleges

The Catholic college was a product of the national rather than of the colonial period, since religious, political, and social, as well as economic, conditions under which Catholics labored in the earlier period prevented foundations from taking permanent root. Although the national period evidenced greater tolerance toward Catholicism, there was still some bigotry, and many Catholic institutions were destroyed or had their progress seriously impaired because of the inflexible religious attitudes of the time.<sup>19</sup> To claim that Catholic institutions arose because of a relaxing of antagonism toward Catholics is a valid generalization, but this does not imply necessarily a complete absence of opposition, or that riots, burnings, and scandalmongering did not injure Catholic causes. But our interest here is not especially in the impediments to Catholic higher education, although one must be cognizant that such existed; rather, it is in the various reasons which motivated the founding of Catholic colleges in America. There were serious challenges which jeopardized the success of every educational venture of the time, and

<sup>&</sup>lt;sup>19</sup> Many examples could be given, but one need only call attention to such violent outbursts as the burning of the Ursuline convent in Charlestown, Massachusetts, in 1834 (cf. Robert H. Lord, II, 205–239); or the riots ten years later in Philadelphia (cf. Hugh J. Nolan, The Most Rev. Francis Patrick Kenrick, Third Bishop of Philadelphia, pp. 288–342) and New York (cf. John R. G. Hassard, Life of the Most Rev. John Hughes, D.D., pp. 273–278). For a general treatment of the subject, see Sister Mary Augustine Ray, B.V.M., American Opinion of Roman Catholicism in the Eighteenth Century, and Gustavus Myers, A History of Bigotry in the United States.

colleges were especially vulnerable; of forty-two Catholic colleges established between 1786 and 1850 only ten were permanent.<sup>20</sup>

Somewhat remote though basic to the efforts of American Catholics to establish higher schools was the objective of intellectual development, in other words, a commitment to the intellectual life. This was, however, a general, not a specific, objective and, though operative in the case of every Catholic college, it was not the immediate motive for the founding of any college before 1850. During the years before 1850 there were three reasons which contributed directly to the formation of schools, which, if not then, were at least later to become schools for higher studies: to offer a preliminary or preparatory education for boys who were aspiring to the priesthood, to create a center for missionary activities, and to provide a place where boys and young men might be given an opportunity to cultivate the moral virtues.<sup>21</sup>

<sup>&</sup>lt;sup>20</sup> The first ten permanent colleges were: Georgetown, Mt. St. Mary's, St. Louis, Spring Hill, Xavier (Ohio), Fordham, Notre Dame, Holy Cross, Villanova, and St. Vincent. About three of every four Catholic colleges founded before 1850 failed to survive. Although this was a high mortality rate, it was slightly lower than the rate for non-Catholic colleges, which was about 80 per cent (cf. Tewksbury, p. 28). Some Catholic colleges founded before 1850, although they have lost their identity as colleges, have continued as minor or major seminaries.

<sup>&</sup>lt;sup>21</sup> Father Sorin described Notre Dame as a "seat of learning, religion, and of good morals" (Sixth Annual Catalogue of the University of Notre Dame, Distribution of Premiums Pamphlet, 1851, p. 2). The colleges did not always accomplish the objectives claimed for them to the satisfaction of the clergy and hierarchy. In 1843 Archbishop Kenrick of St. Louis expressed himself as follows: "There is also another subject . . . which ought to become a matter of our deliberation [at the Council of Baltimore]. I allude to our colleges, which I have long since regarded as anything but useful to religion. The Catholics appear to lose rather than gain by frequenting such academies, and as for the protestants [sic], they lose if you will some prejudices but they are rarely otherwise benefited by a residence in our colleges" (Kenrick to Purcell, March 27, 1843, by permission from Gilbert J. Garraghan, The Jesuits of the Middle United States, III, 126).

However, another St. Louis bishop was not so harsh with the colleges thirteen years earlier when he endorsed the general purpose of the colleges: "All the Bishops would consider themselves happy to have them. Moreover, what an amount of good is not done in these colleges. Therein Catholic young people are brought up in the practice of their religion, which they would not even know if they were sent to protestant [sic] schools; therein, too, protestant [sic] children lose the prejudices they are inspired with against Catholics. . . . Some of them become Catholics with the permission of their parents and those who do not will always be friends of the Catholic clergy" (Rosati to Salhorgne, April 23, 1830, by permission from ibid., p. 127).

A more specific defense of the colleges' purpose was made by Father Murphy of St. Louis to the Jesuit General in 1853: "I admit that our colleges are not doing all the good which one might desire . . . and yet without the colleges where would our poor youth be and what would become of the service and support which our colleges

The purpose of the Catholic college during the half century preceding 1850 was, according to Erbacher,<sup>22</sup> Zimmer,<sup>23</sup> and Cassidy,<sup>24</sup> the same as that of other colleges founded in colonial and early national America:

The specific aims of the Catholic colleges, apart from their predominantly religious purpose, were the same as those of the ordinary liberal arts colleges of America at the time. The Catholic colleges endeavored by means of a religious training, mental discipline, and liberal culture, to produce the complete christian character.<sup>25</sup>

In arriving at the purpose of the early American colleges these authors are inclined to share Morison's conclusion that it was really a liberal culture, not a training for the ministry, which the colleges proposed to give. The early college in America, however, was only indirectly committed to culture, but very directly to preparation of the clergy and missionary activities; of forty thousand men graduated before 1855, ten thousand became clergymen. The Catholic college could have shared the specific objectives of other colleges of the day, although the Catholic college or preparatory school could not have offered an education which would have prepared a young man for ordination. This, since the Council of Trent, was a preparation which had to be given in a seminary. The college or preparatory school could offer only a foundational education. But the purpose of the early college under Catholic auspices was institu-

lend to religion? As to our own men, where would they be trained before throwing themselves into the ministry? . . . Such as they are, the colleges do a great deal of good. Everyone agrees that our churches in the towns do immense good. I believe before God that the proximity of the college helps a great deal to this end. . . . Considering the position in which we are, we are doing as much for the churches as the colleges in France and, I should think, more than those of England' (Murphy to Roothaan, November 5, 1852, by permission from *ibid.*, p. 127). Garraghan adds that this discussion was not merely a question of which of the

Garraghan adds that this discussion was not merely a question of which of the two outlets of apostolic enterprise and zeal, the sacred ministry or education, was of relatively greater importance, but of whether the colleges were doing as much as they should in missionary work. This is not the place to argue the merit of this point of view with respect to the specific function of a college. We have cited these few comments to show what Catholic leaders sometimes thought colleges should be.

<sup>22</sup> Sebastian A. Erbacher, Catholic Higher Education for Men in the United States, 1850–1866, p. 65.

<sup>23</sup> Agatho Zimmer, Changing Concepts of Higher Education in America Since 1700, p. 96.

<sup>24</sup> Francis P. Cassidy, The Catholic Colleges: Foundations and Development in the United States (1677–1850), pp. 86–95.

<sup>25</sup> By permission from Erbacher, p. 65.

<sup>26</sup> Cf. supra, pp. 12-13.

<sup>27</sup> Guy E. Snavely, "The American College — A Pioneer," School and Society, 47 (May 7, 1938), 593.

tional as well as instructional: to become a seminary while offering a preparatory curriculum. Early Catholic colleges, often before they were anything but colleges in name, were committed to a vocational program. It is not necessary here to make a value judgment between seminary education which is vocational and college studies which may be liberal; it is important only to recognize what the early Catholic colleges in America wanted to be.<sup>28</sup>

If the desire to establish seminaries was the first reason for the formation of Catholic colleges, then there was a close relationship between the purposes of Catholic colleges and most of the other colleges founded before the Civil War. But the primary objective of the college or the reason for its establishment, it must be made clear, was not the dissemination of liberal culture. To dispute this conclusion on the basis of curriculum offered in the colleges misses the point of curricular theory current at the time.29 However, without doubt, there were other prominent reasons which led to the founding of Catholic colleges. We have referred to the college as a center of missionary activities. Some of the early Catholic colleges were established in regions of the country where liberal culture was out of place. No one wanted it, if, as a matter of fact, anyone had any idea what it was. But there were many pioneers, native and foreign born, who had a traditional affinity for religion and were without its benefits in the wildernesses of the New World, Also, there were many Indians who had not had the word of God preached to them. Erbacher explained this missionary purpose and justified it as follows:

The heroic efforts which the pioneer bishops and priests of our country made to establish a Catholic college in every important center in the land strongly reflects their views regarding the purposes of these institutions. They considered the Catholic college one of the best means of accomplishing the task of keeping the faith alive in the hearts of the people entrusted to their care, and of spreading the gospel among those not yet of the fold. It was their firm conviction that young men who were trained to live up

<sup>&</sup>lt;sup>28</sup> "The history of these institutions indicates rather plainly that their founders quite generally hoped to detect vocations for the priesthood and to give them every possible encouragement" (Erbacher, p. 64). Most of the early colleges entertained two aims: ecclesiastical and secular. Such colleges are referred to as "mixed colleges." The first aim, it appears, was stressed in all of the colleges before 1850.

<sup>&</sup>lt;sup>29</sup> No less than in the non-Catholic colleges, formal or mental discipline was the psychological doctrine basic to curricular practices (cf. *ibid.*, p. 65). For non-Catholic colleges cf. Butts, pp. 118–128.

to the Catholic ideal of life would become loyal citizens of their country and useful members of society. For this reason they made every endeavor to place higher education within the reach of all without distinction.<sup>30</sup>

Accepting the commission, "Going therefore, teach ye all nations," Catholic missionaries established centers where some teaching could be done, where young men who were interested could be given preparatory training for the seminary, and where a headquarters could be maintained for the direction of the missionary activities of the clergy. For want of a better name these places were called colleges.<sup>31</sup>

The third reason for the founding of Catholic colleges before 1850 grew out of the desire on the part of the clergy to form the character of young men: to give them an opportunity under the best possible conditions and in pure surroundings to develop the moral virtues. Zimmer justifies this motive as follows:

Something had to be done to keep the students in the Catholic colleges where their faith would be protected against the irreligious currents of the day, especially antagonism, which was being encouraged and propagated by the philosophy of Comte, Mill, and Spencer and their like; by writers like H. T. Buckle, and by anti-Catholic movements such as that identified with the American Protective Association.<sup>32</sup>

The three reasons for the establishment of Catholic colleges in the years before 1850 — preparatory work for the seminary, missionary activities, and moral development — are apparent in every foundation. In a particular college one or the other motive predominated, but all were present. The motives for the founding of Catholic colleges are not being discussed in a spirit of criticism, but in a spirit which respects the intentions of the founders for working toward ends which could be achieved and for not pretending to do something which they had neither the means nor the ability to accomplish. Indeed, it would be sad testimony to the character of the bishops and priests of the period if they had not worked and sacrificed in the interests of religion.

In order to give some documentation for the thesis which has been advanced in this section, it will be necessary to look at a few of the early

<sup>&</sup>lt;sup>30</sup> By permission from Erbacher, p. 64.

<sup>31</sup> Some of the colleges were probably founded to support missionaries.

<sup>32</sup> By permission from Zimmer, p. 97. Apparently Zimmer is thinking of Catholic colleges after 1850, although he attributes this motive to colleges before 1850. The examples he uses are hardly appropriate to the earlier period. There is some question, too, whether his view, if applied to the later colleges, is entirely valid.

colleges and trace somewhat carefully the motives which led to their founding.

Georgetown was the first permanent Catholic college in the United States. Although other schools and colleges were organized before Georgetown — many were in regions of America under the control of the French or the Spanish where Catholic activities were encouraged — none of these earlier colleges was permanent. However great our respect may be for the accomplishments of Catholic education before the Revolution in America, the history of Catholic higher education in the United States really begins with the founding of Georgetown.

The Reverend John Carroll was appointed Prefect Apostolic of the Catholic Church in what is now the eastern United States on June 9, 1784. When the appointment was made, and for some years thereafter, there was no institution of higher education conducted by or for Catholics in that region of America. Amid the difficulties facing the few Catholic pioneers was the problem of giving their children an adequate education. In some localities Catholics started elementary schools, but only a few secondary schools were established, and when they were they had little stability.

Possibly the Prefect Apostolic was reflecting a general attitude when he wrote to the Propaganda in 1785:

There is a college in Philadelphia, and it is proposed to establish two in Maryland, in which Catholics can be admitted, as well as others, as presidents, professors, and pupils. We think accordingly of establishing a seminary, in which they can be trained to the life and learning suited to that state.<sup>33</sup>

Had such an attitude prevailed, or had the conditions continued which permitted the Prefect to believe that the classical schools of the country were suitable for Catholics and that only a seminary would be needed,<sup>34</sup> the foundations of Catholic education in the United States would not have been laid as early or as securely as they were. This attitude was not entertained for any great length of time; late in 1785 Carroll began to

<sup>&</sup>lt;sup>33</sup> Shea, History of the Catholic Church in the United States, II, 260. Carroll certainly supported the idea of Catholics making use of these schools. He expected the schools to be liberal enough in their outlook to appoint Catholics to their faculties; on more than one occasion he encouraged Catholic teachers in England to come to America to seek posts as professors in the colleges of Pennsylvania and Maryland (cf. Daley, p. 42).

<sup>34</sup> Shea, A History of Georgetown College, p. 8.

think of organizing a Catholic academy. Alert both to the needs of the Church and the education of Catholic youth, the Prefect finally arrived at the conclusion that nonsectarian lower schools were not satisfactory and he expanded the plan he was then formulating to include Catholic education for those who were not preparing for the priesthood as well as for those who were. In his first evaluation of the lower schools of the country Carroll saw neither prejudice nor hostility to Catholicism, but a closer examination of actual conditions required him to alter his stand, for he found them to be militantly anti-Catholic in their books, teaching, and general atmosphere.

In December of 1785 Father Carroll wrote: "The object nearest my heart now, and the only one that can give consistency to our religious views in this country, is the establishment of a school, and afterwards of a seminary for young clergymen." This was hardly the pronouncement underwriting a general program for Catholic education in America, but it was the formulation of an idea which was to result some six years later in the opening of Georgetown Academy.

In November, 1786, the Prefect Apostolic, at the Chapter of the Clergy in Whitemarsh, presented a detailed plan for an academy. Though not unopposed, the plan was finally approved and resolves<sup>36</sup> concerning the projected institution were prepared and agreed upon.<sup>37</sup>

#### "The Resolves"

It was provided —

1. That a school be erected for the education of youth, and the perpetuity of the body of clergy in this country.

2. That the following plan be adopted for the carrying the same into execution:

#### Plan of the School

1. In order to raise the money necessary for erecting the aforesaid school, a general subscription shall be opened immediately.

2. Proper persons shall be appointed in different parts of the continent, West India Islands and Europe, to solicit subscriptions and collect the same.

35 Ibid., p. 9.

<sup>37</sup> This opposition continued for about a year. For details, see *ibid.*, pp. 52-65.

<sup>&</sup>lt;sup>36</sup> To offset the conclusion that the "Resolves" were hastily constructed, it should be remarked that Carroll had been giving serious thought to the matter of establishing a school as early as 1783. His correspondence during these years is almost a chart of the progress he was making in developing plans for a school and college (cf. Daley, pp. 26–47).

3. Five Directors of the school, and the business relative thereto, shall be appointed by the General Chapter.

4. The moneys collected by subscription shall be lodged in the hands of the five aforesaid Directors.

5. Masters and tutors to be procured and paid by the Directors quarterly, and subject to their direction.

6. The students are to be received by the Managers on the following terms:

#### Terms of the School

1. The students shall be boarded at the Parents' expense.

2. The pension for tuition shall be £10 currency per annum, and is to be paid quarterly, and always in advance.

3. With the pension the students shall be provided with masters, books,

paper, pens, ink, and firewood in the school.

4. The Directors shall have power to make further regulations, as circumstances may point out, necessary.

#### Other Resolves Concerning the School

- 1. The General Chapter, in order to forward the above Institution, grants £100 sterling towards building the school, which sum shall be raised out of the sale of a certain tract of land.
- 2. The residue of the monies arising out of the sale of the abovesaid land shall be applied by the General Chapter to the same purposes, if required to compleat the intended plan.

3. That the Procurator General be authorized to raise the said sums, to lay it out for the above purpose, as the Directors shall ordain.

- 4. The General Chapter orders this school to be erected in Georgetown, in the State of Maryland.
- 5. A clergyman shall be appointed by the Directors to superintend the masters and tuition of the students, and shall be removable by them.

6. The said Clergyman shall be allowed a decent living.

7. The General Chapter has appointed the RR. Messrs. John Carroll, James Pellentz, Robert Molyneux, John Ashton, and Leonard Neale, Directors of the school.<sup>38</sup>

The construction of the building in which the academy was to be housed was begun in the summer of 1788.<sup>39</sup> Apparently the building did not progress as rapidly as Carroll had anticipated, because the structure was not completed the same year or the year after it was started. Perhaps

<sup>&</sup>lt;sup>38</sup> Thomas Hughes, S.J., The History of the Society of Jesus in North America, Colonial and Federal; Documents, I, Part II, 665–666. "The Resolves" may be found in Shea, History of Georgetown College, pp. 10–11; Guilday, The Lite and Times of John Carroll, p. 451; and in James S. Easby-Smith. Georgetown University in the District of Columbia, I, 22–23.

<sup>39</sup> Shea, A History of Georgetown College, p. 11.

the funds derived from the sale of land, the tract mentioned in "The Resolves" and formerly the property of the Society of Jesus, 40 were not sufficient to carry the building to rapid completion. Lack of funds may have been responsible for the delay, for the publicity given to the projected academy was actually an appeal for money. This appeal, entitled "Proposals to Establish an Academy at George Town, Patowmack River, Maryland," not only supports the inference concerning financial conditions, but also gives further information relative to the proposed school and the general objective which the institution hoped to achieve.

The goal of the academy was "to unite the means of communicating Science with an effectual Provision for guarding and preserving the Morals of Youth." Non-Catholics were to be admitted, but would be required to conform to a "general and uniform discipline." The "Proposals" did not limit the geographic area to be served by the school nor did they restrict attendance to fully qualified students. In other words, though the Georgetown Academy was to accept students "as soon as they have learned the first Elements of Letters, and will conduct them through the several Branches of Classical Learning to that State of Education from which they may proceed with Advantage to the Study of higher Sciences in the University of this or those neighboring States," it was to offer, also, studies in "Reading, Writing, Arithmetic, the easier Branches of the Mathematics, and the Grammar of our native Tongue. . . ."44

The "Proposals" did not mention a college course. They were direct

<sup>&</sup>lt;sup>40</sup> This tract of land is identified in Guilday, *The Life and Times of John Carroll*, p. 456. At first the ex-Jesuits objected to its sale but they agreed when Carroll promised that in the event of the Society's restoration the college would be "surrendered into her hands."

<sup>&</sup>lt;sup>41</sup> Easby-Smith, I, 24.

<sup>42</sup> Ibid., p. 25.

<sup>&</sup>lt;sup>43</sup> The proposed plan of education, the prospectus stated, "solicits and, it is not presumption to add, deserves public encouragement." The proposals are quoted in full in Daley, pp. 46–47.

<sup>&</sup>lt;sup>44</sup> Easby-Smith, I, 27. Perhaps the Academy of Georgetown was influenced somewhat by the academy movement which was commenced by Franklin in 1751. The more practical studies, such as arithmetic and English, were introduced by Franklin in his academy and before this they were found only infrequently in the Latin grammar school. The Latin grammar school was the transplanted secondary institution, while the academy could lay some claim to being indigenous. The practical studies at Georgetown were hardly inspired from abroad or by the Latin grammar school, but, though proof is lacking that it was the model, the school of Franklin in Philadelphia was certainly in a position to influence Georgetown.

in calling attention to the preparatory character of the school; its purpose was to form a foundation which could be added to if the student attended a seminary or a university after his course at Georgetown. The "Proposals," it is true, did not refer to a predivinity course, but "The Resolves" were very explicit on this point. If neither was supported by further available information, or by the determination of the Prefect and the clergy to found a school which would have as its chief mission the preparation of young men for the priesthood, then nothing further could be said concerning the special object of the Georgetown Academy. But Father, later Bishop, Carroll, the main figure both in founding the academy and in determining what it should be, was firm and explicit in his statement that "on this academy is built all my hope of permanency and success of our holy religion in the United States."45 Besides, on October 4, 1790, in a letter to Lord Arundell, Bishop Carroll referred to his agreement with the Sulpicians for the opening of a seminary in Baltimore and made it clear that Georgetown's purpose was to provide a classical education for young men who expected to enter the ecclesiastical state.46 This conclusion seems unavoidable: essentially the Georgetown Academy was a school for preseminary training.

What Georgetown was to have been may be inferred, too, from the type of teacher the school was expected to attract. At first, to quote Daley:

There would be no dearth of good secular masters, for all professions and talents had arrived in the states from Europe and many of these had already solicited appointments. Although in the beginning it would be necessary to use secular teachers, this was not intended to be the regular system. It was hoped that many of the youths would feel called to the service of the Church and, after finishing at the Academy, would be sent on to the Seminary which was also projected. After some years at the Seminary they would return to the Academy prior to receiving Orders and would teach there for a time.<sup>47</sup>

The missionary function of the colleges was probably emphasized less at Georgetown than at some of the other colleges of this period, but it was there. However, the third reason to which reference has been made, moral development, was quite apparent. It was obvious to Carroll,

<sup>45</sup> Shea, A History of Georgetown College, p. 11.

<sup>46</sup> Cf. Guilday, The Life and Times of John Carroll, p. 467.

<sup>47</sup> Daley, pp. 48-49.

and to others who shared the responsibility for this venture into higher studies, that many young men who presented themselves for predivinity training would not continue their studies to ordination. What could be done for them? Give them an education for leadership in society? Hardly. The school did not have the means to accomplish this. It attempted to give these boys a thorough grounding in religion and a careful training for the development of the moral virtues. During the years when Bishop Neale was president of Georgetown (1799-1806) there was added to the curriculum a program in philosophy, a turn of events which more fully justified the name college; but while the president was strengthening the curriculum - a praiseworthy accomplishment, indeed - he instituted a system of rigorous discipline not unlike that of a monastery. More than any other president who had preceded him, Bishop Neale honored the original plan for Georgetown and regarded the institution as a minor seminary; he tried his best to make it one.48 Bishop Neale's term at Georgetown came close to destroying the college, for the boys and their parents did not take kindly to the rigorous monastic discipline administered by the president. It was after Neale's term of office, when clearness of function was given to Georgetown to operate as a college rather than as a preparatory school, that Georgetown became a college in fact as well as in name. But what it became is of less importance to us here than what it was intended to be.

St. Mary's College in Baltimore, the first Catholic college chartered in the United States, was clearly a seminary from the beginning.<sup>49</sup> Bishop Carroll had planned to open an academy at Georgetown which was to become a seminary and college, but before his plans were realized he

<sup>&</sup>lt;sup>48</sup> Easby-Smith, I, 44, referred to Neale's influence at Georgetown: "By the year 1801 seven students were taking advantage of the full college course established by Father Neale. . . . The rules of discipline introduced by Father Neale were so rigid as to cause many parents to withdraw their sons from the college, and although the standard of studies was raised the number of students was very much reduced under his administration." When selected president of Georgetown in 1799 Leonard Neale had already been named by the Pope as coadjutor bishop of the See of Baltimore. Upon the death of Archbishop Carroll in 1815, he became the second archbishop of Baltimore, and died at Georgetown, June 15, 1817.

William J. McGucken, S.J., The Jesuits and Education, evaluated this period at Georgetown as follows: "The strange thing was that the ex-Jesuits' institution, intended primarily for the instruction of secular youth [sic], was governed on the principles and in the system of a convent, while DuBourg's academy in Baltimore [St. Mary's], though directed by Sulpicians whose work is the training of candidates for the priesthood, was conducted along very liberal lines" (by permission, p. 68).

<sup>40</sup> St. Mary's was chartered in 1805 by the state of Maryland.

went to Europe for his consecration as bishop of Baltimore in 1790. While he was in Europe the Sulpicians approached him seeking permission to open a seminary in his diocese.<sup>50</sup> At first he seemed unwilling to grant the necessary permission; possibly he did not want to impair the future of Georgetown by sponsoring a rival institution.<sup>51</sup> It was obvious to the Bishop, however, that his projected institution would not have the resources to become a major seminary soon enough to satisfy the pressing needs of the diocese of Baltimore. He accepted the offer of the Sulpicians.<sup>52</sup>

In keeping with the special purposes of the Society of St. Sulpice, St. Mary's was to be a seminary, not a petit séminaire or a college. But only sixteen students, some of whom stayed only a few months, entered the seminary between 1791 and 1803. It was after repeated discouragements and near failure as a seminary that college students were admitted. The first example of Catholic higher education in the United States was probably St. Mary's in Baltimore rather than Georgetown, for at St. Mary's the work of instruction was, from the beginning, more truly higher in character. Even though St. Mary's was more carefully organized as a school for higher studies than some of the later colleges, it, too, became a kind of headquarters for missionaries. Fathers Richard, Levadoux, Dilhet, Ciquard, Flaget, Maréchal, and other Sulpicians served the missions of the United States when their services were not required at the seminary.

<sup>&</sup>lt;sup>50</sup> Guilday, The Life and Times of John Carroll, p. 466.

<sup>&</sup>lt;sup>51</sup> There is some dispute concerning Carroll's willingness to have the Sulpicians open St. Mary's (cf. ibid., p. 466 ff., and Shea, The History of the Catholic Church in the United States, II, 378 ff.).

<sup>&</sup>lt;sup>52</sup> According to Shea, A History of Georgetown College, p. 14, this arrangement enabled the Bishop to devote more attention to the academy. It should be made clear, however, that the establishment of the seminary in Baltimore did not affect the decision to found the academy at Georgetown as a preparatory school. The agreement made between the Bishop of Baltimore and the Sulpicians added nothing to Carroll's educational plan; it merely advanced the time for the founding of a seminary. However, the prospects of the seminary in Baltimore may have committed Georgetown more fully to its preparatory program.

<sup>&</sup>lt;sup>53</sup> Cf. Joseph W. Ruane, The Beginnings of the Society of St. Sulpice in the United States, p. 39, and Charles G. Herbermann, The Sulpicians in the United States, pp. 50–51. Bishop Carroll objected to the organization of a college course at St. Mary's. For his reasons, see Guilday, The Life and Times of John Carroll, p. 801 ff. In 1806 there were 106 college students at St. Mary's.

<sup>54</sup> Ruane, p. 39.

In its founding and general atmosphere Mt. St. Mary's at Emmitsburg reflected more fully the three reasons for founding Catholic colleges than either Georgetown or St. Mary's of Baltimore. Father John Dubois, the founder of Mt. St. Mary's, was a pastor and a missionary. To aid him in his missionary activities he caused a school to be established; to support the Church in America he directed that the course be predivinity in character; and to solidify Catholicism in his own region of labor he attempted to create a climate at the college in which boys would become good young men.<sup>55</sup> There is no evidence that Mt. St. Mary's had the means to do any more than this, although there may be some question whether the college — even with John Dubois as founder, president, and teacher — could accomplish all that its founder proposed for it.

Soon after Mt. St. Mary's opened, Father Dubois became ambitious for his school and deviated somewhat from the purposes approved for it by his Sulpician superiors.<sup>56</sup> In 1811 certain resolutions pertaining to Mt. St. Mary's were renewed "to the effect that the principal purpose of Mt. St. Mary's was 'to form boys for the ecclesiastical state,' and that any boy unfitted for that state was to be dismissed."57 Later a document was sent to Father Dubois which outlined his authority and restated the objectives for the school: "Mt. St. Mary's is a preparatory seminary and must not become a secular college. Students are not to be admitted except for the priesthood."58 These instructions notwithstanding, Dubois attempted to continue the institution as a college and seminary. The seminary activities of Mt. St. Mary's were somewhat checkered, for the Bishops of Baltimore sometimes withdrew their approval of the school as a seminary and reminded Father Dubois and his successors that the school was supposed to be a petit séminaire. Nevertheless, the indomitable John Dubois was usually successful in having recognition restored for the purpose of admitting a few students to theological studies.<sup>59</sup>

<sup>&</sup>lt;sup>55</sup> Mary M. Meline and Edward F. X. McSweeny, *The Story of the Mountain*, I, 30–31. Ruane, pp. 158–186, considered Mt. St. Mary's during the years Father Dubois was a Sulpician.

According to John J. Rooney, "M. Dubois' original intention was to confine his work exclusively to the preparation of candidates for the priesthood" ("The Old Mountain," The Catholic World, 66 [November, 1897], 213).

<sup>&</sup>lt;sup>56</sup> Dubois became a Sulpician on December 5, 1808 (cf. Ruane, p. 169).

Ibid., p. 173.Ibid., p. 174.

<sup>&</sup>lt;sup>59</sup> Ibid., p. 184, and Meline and McSweeny, I, 148–150.

In St. Louis, Bishop Louis DuBourg attempted to found a college as early as 1819.<sup>60</sup> Although little is known of the early years of this school, it is doubtful that it offered a college course until after the Jesuits assumed control in 1829.<sup>61</sup> There may be some reason to argue that the school in St. Louis was more liberal in purpose and curriculum than other Catholic schools of the period, because the Bishop was himself a man of learning and a former president of Georgetown and St. Mary's. But it would be difficult to bring evidence in support of this view, while, on the contrary, there are many reasons to believe that the school had insufficient educational facilities and an inadequate staff.<sup>62</sup> These unfortunate circumstances led the Bishop to close the school, which was intended to be a Latin school, with a reference to "that sorry school so ridiculously called a college."<sup>63</sup>

Several other ventures into higher education were made by Catholics before 1850 and the three reasons for founding to which reference has been made were apparent in each. The limitations of space, however, compel us to be content with the few examples given.<sup>64</sup>

After 1850, when higher education in America became broader in content and more necessary socially, politically, and economically, many more colleges were undertaken by Catholics. Of the forty-two founded before 1850, but after 1786, only ten survived as colleges or universities, <sup>65</sup> while

<sup>&</sup>lt;sup>60</sup> Walter H. Hill, S.J., Historical Sketches of the St. Louis University, p. 5.

<sup>&</sup>lt;sup>61</sup> Gilbert J. Garraghan, S.J., The Jesuits of the Middle United States, I, 290-302. <sup>62</sup> Ibid., p. 273.

<sup>64</sup> For the reader who is interested in continuing this investigation of motives for founding, the following works are recommended: Francis P. Cassidy, The Catholic Colleges: Foundations and Development in the United States (1677–1850), pp. 13–72; William J. Meagher, The History of the College of the Holy Cross, 1843–1901, pp. 23–53; Thomas T. Taaffe, A History of St. John's College, pp. 49–59; John R. G. Hassard, Life of the Most Rev. John Hughes, p. 252 ff.; Frederick J. Zwierlein, The Life and Letters of Bishop McQuaid, I, 128–135; Thomas C. Middleton, Historical Sketch of St. Thomas of Villanova, pp. 19–22; Oswald Moosmüller, Bonifaz Wimmer, pp. 128–130, 140–144; Arthur J. Hope, Notre Dame, One Hundred Years, pp. 24–33; Michael J. Kenny, Catholic Culture in Alabama, pp. 48–56; G. J. Garraghan, "Fordham's Jesuit Beginnings," Thought, 16 (March, 1941), 17–39; "The Origin of Boston College," Thought, 17 (December, 1942), 617–656; "The Beginnings of St. Louis University," St. Louis Catholic Historical Review, 1 (January, 1919), 85–102; "Some Early Chapters in the History of St. Louis University," St. Louis Catholic Historical Review, 1 (April, 1920), 417–446.

<sup>&</sup>lt;sup>65</sup> I have not included St. Francis College, Loretto, Pennsylvania, or Loras College, Dubuque, Iowa, because neither was able to maintain continuity in a college program until late in the nineteenth century. For the colleges founded, see Appendix A, 1.

from 1850 through 1899 one hundred and fifty-two colleges for men were founded and forty-five survived. From 1900 through 1955 seventy-three colleges for men were established and twenty-seven survived.

One may speculate concerning the change in rate of survival: before 1850 fewer than one quarter of the colleges opened by Catholics continued to exist; from 1850 through 1899 slightly less than 30 per cent lived. From 1900 through 1955 36 per cent survived. The difference was probably due to two main factors: first, the Catholic population became more interested in higher studies and more students attended the colleges; second, the colleges began to de-emphasize the primacy of instrumental functions in favor of essential purposes. The reasons for founding colleges in the second half of the nineteenth century and in the first fiftyfive years of the twentieth were considerably different from, and rather more appropriate than, the reasons for founding in the first sixty-four years of Catholic college history in the United States. The seminary and missionary motives or moral development as primary objectives were not stressed. Greater brilliance cannot be claimed for the founders of later colleges than for the founders of early colleges, but the later founders did have the chance to learn from the mistakes of their predecessors. In addition, they had the example of older institutions which were becoming intellectual agencies. Besides, there were theoretical models to follow. Much interest was being shown in the theory and practice of higher education. The most influential of the theoretical models was Newman's Idea of a University. The older colleges as well as those founded after 1850 began to accept intellectual development as the first purpose of a college. Even with this tendency toward strength the Catholic colleges were somewhat behind the academic developments taking place in the better non-Catholic colleges of the country.66

Science and professional studies were gaining rapidly as the proper college curricula, but the Catholic college was tardy in modifying its curriculum, although it had altered its purpose. In addition to liberal studies, which were encouraged, some Catholic colleges offered professional or preprofessional courses, but the general purpose of the college, regardless of the specialized curricula, became more clearly intellectual. It was not to form good Catholics which led founders to establish colleges after 1850, although this purpose has not left and should not

<sup>66</sup> For developments in non-Catholic colleges, see Butts, pp. 159-243.

leave the Catholic college, but it was to educate Catholics in the best traditions of higher education.

The new purpose of the Catholic college can be seen more clearly if it is considered in connection with the means used to achieve it. A discussion of purpose and curriculum follows in the next chapter.

# THE DEVELOPMENT OF CURRICULUM AND METHOD

A history of the college curriculum is important because it reveals the educated community's conception of what knowledge and intellectual values were considered most worth transmitting at a given time. In addition, it is indicative of the kind of person the college hoped to produce, and it reflects probably more accurately than anything else the fundamental aims which higher education attempted to achieve.

The first colleges in America were commissioned to perpetuate a learned ministry or an educated clergy.¹ Their curricula were centered on the Latin and Greek classics. These studies were expected to cultivate intellectual discipline and strength; whatever objectives a student might have had, this classical training was alleged to be of immediate and direct value.² Shortly after the Revolutionary War the values of the classical

<sup>1 &</sup>quot;Our earliest American Colleges were founded on the model of those of the British universities: and here, as there, their avowed design, at the time of their foundation, was not merely the general design to raise up a class of learned men; but specifically to raise up a class of learned men for the Christian ministry. Here, as there, accordingly, the teachings consisted largely in the classics, with logic, geometry, and physics (such modest and not wholly accurate physics as existed in that day); to which were added . . . Hebrew, Chaldaic, Syriac and dogmatic theology. This was the system which time had honored at Oxford and Cambridge, and which time continued to honor on this continent with very slight modifications down nearly to the close of the last century" (F. A. P. Barnard, Annual Report of the President of Columbia College, 1872, p. 31).

<sup>&</sup>lt;sup>2</sup> Although there had been some slight modifications dictated by certain pressing needs, the curriculum was centered on the classics, which were accepted as the best means for stimulating mental growth and development. The dominant curricular theory of the age was committed to a process rather than a product view in education; regardless of the objective a student might have had in pursuing a college course, he was required to submit to an educational diet uniform in all of its proportions (cf. G. P. Schmidt, "Colleges in Ferment," American Historical Review,

course were challenged and charges were circulated indicting the wastefulness of the college curriculum. It was argued that practical studies would serve better both the student and society; radical revisions were demanded of the college course of studies.<sup>3</sup> However, the audience receptive to this point of view was small, for the educated community still believed that the primary objective of a college was to educate a gentleman and a practical education was not considered necessary for a gentleman. Besides the almost universal belief that higher education was for the elite, there was also a general feeling that colleges were servants of the church. In colleges which were affiliated with denominations having no universal dogma, the best education for the prospective minister was the polite education of the gentleman.

The curriculum of American colleges was not affected by marked changes until after the Civil War.<sup>4</sup> The colleges were church-dominated; this domination was clearly felt in purposes and curriculum. Nevertheless,

LIX [October, 1953], 20; and Louis F. Snow, The College Curriculum of the United States, p. 16). With the exception of the colleges of the South, the curriculum presumed a knowledge of Latin and some Greek. It was possible, then, for these colleges to build on this foundation by delving more deeply into the mysteries of the Latin and Greek classics. In the colleges of the South, notably William and Mary, the prospective college student was often found to be deficient in his preparation. The necessary preparation had to be supplied by the college.

If one seeks a parallel between Catholic colleges and others, it may be that it can be found between the Catholic colleges and the church colleges of the South (cf. Godbold, Church Colleges of the Old South). Though there were some Latin grammar schools in this country where one might have obtained part of a secondary education, there was no system of secondary education. The students who attended the denominational college in New England came from a class of the population which could afford either a tutor or the tuition of a Latin grammar school. In general, the preparation for college which such students had was superior to that of the students of either the Catholic colleges or the colleges of the South. This superior preparation in the New England colleges enabled them to conduct a more ambitious course of studies than otherwise would have been possible.

<sup>3</sup> For the pros and cons, see Francis Wayland, Thoughts on the Present Collegiate System in the United States; Louis F. Snow, The College Curriculum of the United States; H. B. Adams, Thomas Jefferson and the University of Virginia, U. S. Bureau of Education, Circular of Information, 1888, No. 1; William B. Foster, Administration of the College Curriculum; Roy J. Honeywell, The Educational Work of Thomas Jefferson; George S. Hillard, Life, Letters, and Journals of George Ticknor; George Ticknor, Remarks on Changes Lately Proposed or Adopted in Harvard College; Charles W. Eliot, Annual Report of the President of Harvard College, 1833–1844; Edward Everett, "University Education," North American Review, 10 (January, 1820), 115–137; R. F. Butts, The College Charts Its Course; and George Paul Schmidt, The Old Time College President.

<sup>4</sup> Cf. Schmidt, "Colleges in Ferment," American Historical Review, LIX (October, 1953), 19–42, and McAnear, "College Founding in the American Colonies, 1745–1775," The Mississippi Valley Historical Review, XLII (June, 1955), 24–44.

the seeds of dissension were being sown; colleges began to depart from their time-honored objective of preparing ministers, and broadened their course of studies to include some practical subjects. The time was a time of ferment and the colleges were subjected to forces of action and reaction. The effect which the college course had on the community, and conversely, the effect of the community on the college course was opened for inspection. The first led to an examination of the curriculum; the second, to a consideration of the demands society was beginning to make on the colleges. Despite the ferment and the rather frequent demands for a change in the college course of studies, the college of 1860 was little different in its essentials from the college of 1660.<sup>5</sup>

Catholic education in the United States developed from the top down.<sup>6</sup> Although lower schools were sometimes established, it would not be accurate to claim a general system of Catholic education when the first permanent Catholic college in America was founded. In beginning with colleges and working down to lower schools, Catholics did what others had done during the entire period preceding the Revolutionary War.<sup>7</sup> In non-Catholic educational ventures, especially in New England, lower schools followed the establishment of colleges and formed a foundation for higher studies; but in the Catholic circle, colleges were more often than not forced to provide the basic as well as the more advanced education for the boys who matriculated.<sup>8</sup>

<sup>&</sup>lt;sup>5</sup> Cf. Snow, pp. 15 and 78.

<sup>&</sup>lt;sup>6</sup> Cf. Guilday, The Life and Times of John Carroll, pp. 790-791.

<sup>&</sup>lt;sup>7</sup> The first permanent school in English America was the Boston Latin Grammar School. It was established in 1635 and was followed a year later by Harvard College. Although one could not speak of a system of lower schools anywhere in America before the nineteenth century, there were town schools which had been organized as a result of the legislation of 1647 in Massachusetts. Not only was education in America developed from the top down, there was no real effort made

to articulate the various levels until late in the nineteenth century.

<sup>8</sup> Puritan devotion to education was responsible for the establishment of the lower schools in New England. In the Catholic colleges, as late as 1877, classes in the rudiments were taught. Probably as early as 1850, generally speaking, the rudimentary classes were distinguished from higher studies, but courses which today would be recognized as definitely of high school grade were not so clearly distinguished from college studies. For example, the Boston Post, July 27, 1849, described the curriculum at the College of the Holy Cross as follows: "It differs from most other collegiate institutions in combining a preparatory school in which boys are students are not divided into classes, respectively styled seniors, juniors, sophomores and freshman, but the classes are distinguished by the studies pursued in them" (quoted in William J. Meagher, The History of the College of the Holy Cross, unpublished doctoral dissertation, Fordham University, 1943, p. 33).

Georgetown, the first permanent Catholic college in the United States, was founded one hundred and fifty years after Harvard. By this time, 1786, some minor changes had been made in college purposes and curriculum — motivated largely by the educational views of Benjamin Franklin<sup>9</sup> — but essentially the curriculum of non-Catholic colleges was based on the theory of mental discipline.<sup>10</sup> Attempts to make lasting and basic changes in the college curriculum — notably those of Thomas Jefferson at William and Mary and later at the University of Virginia<sup>11</sup> — met with little success; but practical studies made some inroads and colleges began to show some disposition to respond to the demands society was making on them for a curriculum oriented toward utility.<sup>12</sup>

The directors of the first Catholic colleges were not unmindful of this trend. They realized that the colleges should try to do something to satisfy the needs of students who aspired to work in the world of affairs. But whatever the good intentions of college officers may have been, or however mindful they were of the social, political, and economic needs of their students, there were few means at their disposal to satisfy these needs.<sup>13</sup> Catholic colleges did not accept responsibility for the complete

<sup>&</sup>lt;sup>9</sup> Cf. Francis N. Thorpe, Benjamin Franklin and the University of Pennsylvania, pp. 133-203.

<sup>&</sup>lt;sup>10</sup> Snow, pp. 56–77.

<sup>&</sup>lt;sup>11</sup> In his Memoir, Jefferson wrote: "On the first of June, 1779, I was appointed Governor of the Commonwealth, and retired from the Legislature, being elected also one of the Visitors of William and Mary College, a self-electing body. I effected during my residence in Williamsburg that year a change in the organization of that institution, abolishing the Grammar School and the two Professorships of Divinity and Oriental Languages, and substituting a Professorship of Law and Police, one of Anatomy, Medicine and Chemistry, and one of Modern Languages: and the charter confining us to six professorships, we added the Law of Nature and of Nations and the Fine Arts to the duties of the Moral Professor, and Natural History to the Professor of Mathematics and Natural Philosophy" (H. A. Washington, The Writings of Thomas Jefferson, I, 2–3).

<sup>&</sup>lt;sup>12</sup> Cf. Snow, pp. 155–170.

<sup>13</sup> In an attempt to make the college course, even though it was predivinity in essence, fit the temper and times of America, the colleges offered courses in English and on many occasions expressed an unusual interest in a sound, practical English education. This same tendency was apparent in all of the colleges but it was a slow movement. What Snow wrote of colleges in America applied to the Catholic colleges as well: "Progressive as its [the curriculum's] development has been, the movement from the colonial period to modern times was of a conservative character that militated against sudden and violent changes in methods and practices. Influenced always by a frank regard for public opinion, private resources and peculiar circumstances of various institutions in which college work has been conducted, the course of study remained uniform for such extended periods of time that it naturally enough acquired a permanence of definition in the minds of its friends that seriously

education of their students. The chief goal of the college - one given to it by the Church's needs - was the preparation of boys for the seminary.14 Because of the nature of college objectives, no easy compromise was possible between preparatory and terminal education. The compromise usually effected was to treat practical studies in a perfunctory way or to permit students to study them as extras or accessories. 15

Catholic colleges passed through different periods of curricular and methodological development. Throughout the nineteenth century, however, whatever the general curricular developments in the United States tended to be, Catholic colleges adhered to the basic theory that the purpose of higher education was mental discipline.16 When practical studies were included in the curriculum of the early colleges, they were placed on the same level as the rudimentary classes; they were never thought of as being part of higher education. The first or the formative period of curricular development in Catholic colleges is distinguished by a course of studies which was often more secondary than collegiate and sometimes more elementary than secondary.

There is no evidence to show that the early Catholic colleges followed in aims or curriculum the developments of the colleges in America which had preceded or were contemporary with them. Nor does the evidence indicate that they were moved to contemplate curricular modifications by

hampered even incidental change. Reforms of a fundamental character, except in the instance of William and Mary, were never successfully undertaken. The process of alteration from the colonial type of curriculum to that of a modern date has everywhere proceeded by cautious amalgamation and well considered deliberation" (by permission from Snow, p. 78).

<sup>15</sup> An extra or an accessory, for which additional charges were made, was a course or activity which the student undertook outside of the regular classroom day. Extras

<sup>14</sup> St. Mary's College in Baltimore was an exception in respect to this purpose. St. Mary's was not opened as a preparatory seminary or intended to be one (cf. Ruane, p. 95). It was intended to be a major seminary, but circumstances required the Sulpicians to open an academy and a mixed college (ibid., pp. 104-105). The prospectus of Holy Cross, in 1843, named three general courses available for students: professional, commercial, and ecclesiastical (Meagher, p. 33). It is not likely that a clear distinction was made in practice, except for the commercial course, but by making the distinction in its prospectus Holy Cross made an exception to the general purpose recognized by most Catholic colleges of that time.

were offered by every Catholic college during the formative years.

<sup>16</sup> Cf. Erbacher, pp. 64–68; Zimmer, p. 99; and McGucken, pp. 162–163. The disciplinary theory was so strongly entrenched that it was still being praised in the 1880's. The catalogue of Detroit College, 1886-1887, endorsed this theory as follows: "The Classical Course is designed to impart a thorough liberal education. In the accomplishment of this purpose the ancient classics hold first place, as the most efficient instrument of mental discipline" (p. 9).

any such arguments as those which are contained in the five important reform documents of non-Catholic origin: the "Laws" of President Dunster, 1642; the "Programme" of the First Provost of Pennsylvania, 1756; the "Report" of the Yale faculty, 1828; the report of the Committee of Ten, 1892; and the incorporation of the Carnegie Institution, 1902. The curriculum of the Catholic college during its formative years did not contain what the educated community considered to be of most worth. It was a curriculum offered not to students of divinity, but to candidates preparing for that study. In addition, the college was intended to fulfill a nonacademic function of moral development and missionary work. There was little stress on intellectual development beyond those skills which a preparatory school was compelled to offer.

#### THE CURRICULUM OF THE FORMATIVE PERIOD

In order to trace the evolution of curriculum and method in Catholic higher education, it is desirable to follow the broad division of early and later college developments which was proposed in Chapter II.17

Every Catholic college went through a formative period of some length and during this time its curriculum was subject to experiment and change. In most colleges the first curriculum was definitely elementary. When the college had the resources to go beyond elementary studies or when the students at the school were capable of more advanced work, the curriculum became secondary in scope and requirements. Some colleges offered both elementary and secondary studies. 18 Sometimes it was possible for a college to offer a secondary curriculum and impossible for it to give up its elementary course. Before 1850 the Catholic college was often the only school in a region; it was difficult to refuse admission to anyone. The result of this willingness to serve the locality in which the school happened to exist was to accept all

18 Many examples could be cited; for three see Gilbert J. Garraghan, "The Beginnings of St. Louis University," St. Louis Catholic Historical Review, 1 (January, 1919), 85–102; Meline and McSweeny, I, 59–73; and Joseph W. Riordan, The

First Half Century of St. Ignatius' Church and College, pp. 69-111.

<sup>&</sup>lt;sup>17</sup> Snow divided the subject of curriculum development into three periods: pre-Revolutionary, 1636-1779; post-Revolutionary, 1779-1869; and modern, 1869-1902. The first period was the period of beginnings, the second of development, the third of reform. Since Catholic colleges did not develop in precisely the same way and at the same time as the colleges which Snow studied, and because they were not directly influenced by the documents which shaped curricular changes, it is not possible to follow Snow's organization exactly. Cf. Snow, pp. 2-21.

students who came; when admission requirements were cited in the early announcements they were usually nonacademic.

The secondary curriculum of the Catholic colleges was modeled after the studies offered in classical schools of Europe. Although it would be difficult to prove, there are many reasons for believing that the most pervasive European influence on American Catholic higher education was Jesuit. The Jesuits had a long history of success and excellence in conducting European colleges;<sup>19</sup> their colleges served as indirect prototypes for Catholic colleges in America.<sup>20</sup> John Carroll, an ex-Jesuit, was the founder of Georgetown and the design for Georgetown had many Jesuit elements.<sup>21</sup> The colleges which followed Georgetown tended to model their courses of study after those of the first Catholic college. The Georgetown curriculum of 1835, clearly Jesuit — the Jesuits were then in control of Georgetown — served as a model curriculum for Catholic higher education until the first decade of the twentieth century.<sup>22</sup>

<sup>21</sup> Daley, pp. 92-95.

Years in the United States, p. 332).

<sup>&</sup>lt;sup>19</sup> For the different interpretations of the word college, see McGucken, p. 78. <sup>20</sup> For the ideal of the Jesuit college, see Allan P. Farrell, S.J., The Jesuit Code of Liberal Education.

<sup>&</sup>lt;sup>22</sup> An exploration of views on the question of the derivation of Catholic higher education in America is interesting but not very profitable. Cassidy wrote that the colonial foundations — Newtown would be an example — were modeled after the Ratio Studiorum and that the historical prototype of the first Catholic college "was doubtless St. Omer's" (Cassidy, p. 12). He claimed also that "in the foundation of our early Catholic colleges, French influence was permanent" (*ibid.*, p. 83). However, the French influence, if not denied, was certainly questioned by Thébaud when he wrote of Jesuits who were conducting American colleges: "They saw the necessity of forgetting all their French notions and their own ratio studiorum" (Forty

Orestes Brownson, writing of the colleges in 1858, was unable to discover any definite source of influence or origin. Our present college system, he wrote, "did not, at one bound, spring equipped into existence; nor was it, like the systems in operation around it, derived from the institutions of Great Britain, which, although withdrawn from Catholic control and direction, are even in our day administered, for the most part, in accordance with the statutes of their Catholic founders. So far, indeed, as a system of instruction, we are at a loss to ascribe to it any origin whatever. Presumptively Continental, and French from the description and style of its organic parts, there is little in common between it and public instruction on the Continent, or in the university and colleges of France. In many essential points it is even more dissimilar to them than it is to the institutions of Great Britain. From the little resemblance that it bears to any other system of either near or remote antiquity, we should be led, for quiet's sake, to consider it indigenous to the soil on which it flourishes. The aborigines, however, although speaking sententiously in the pages of Cooper, possessed only rude systems of any kind, and were familiar with no other text-book than the one whose bright page nature herself unfolded to their eyes" ("Our Colleges," Brownson's Quarterly Review, 15 [April, 1858], 211-212).

Where classical schools of Europe had been oriented toward university studies, the curriculum of Catholic colleges was oriented toward the seminary. A second step in the development of Catholic college curricula was the addition of a course of studies which was classical in content and preparatory in objective. The third step was an attempt to modify the existing classical curricula to include practical studies in English, as well as courses in scientific and commercial subjects. The English course was added in response to a definite need. To offer an English course was something of a concession, but there is no reason to believe that this was a capitulation to the demand that the curriculum of the college be secular in content or practical in purpose. An English education was very useful for young men who were to become priests. When commercial subjects were added during the formative years, they were justified because they would attract students and secure revenue for the struggling instititions. Equally important was the pressure parents applied to the institutions for a course which would give their sons a foundation for the business world. One mother wrote to the president of Holy Cross in 1848 to say:

We have concluded to send John back to college and it is my wish that he should be confined to the English branches with the exception of French, which he seems anxious to secure. . . . I think it will be quite quite [sic] useless for him to recommence Greek or Latin, or any of the higher studies, as he does not manifest any capacity for them, and it only retards his progress in others for which he is deficient. Let him apply himself to English grammar, geography and arithmetic. I wish him to obtain as thorough a knowledge of them as possible, for they will be more useful to him than any others as he will probably be sent to a trade in a year or two.<sup>23</sup>

The commercial program usually entailed studies in penmanship, arithmetic, and bookkeeping; it was a course of studies into which "the study of the classics [did] not enter at all, the time being wholly given up to English and the study of business forms."<sup>24</sup> The commercial course did not achieve college rank until sometime after 1910. During the formative period commercial subjects were accepted as expedients; occasionally there was some active opposition to them. A Jesuit provincial

<sup>&</sup>lt;sup>23</sup> Mrs. Boland to Father George Fenwick, quoted in Meagher, pp. 36–37. On the question of commercial studies, see Garraghan, The Jesuits of the Middle United States, III, 247 ff.

<sup>&</sup>lt;sup>24</sup> Thomas T. Taaffe, A History of St. John's College, Fordham, N. Y., p. 74.

wrote to the president of a Jesuit college and asked that the college "confine [itself] to the classics. The English course or commercial is humbugging, but ne quid nimis." <sup>25</sup>

When scientific studies achieved academic respectability, an attempt was made to blend them with the classical course. In the late 1860's, some colleges built a scientific curriculum without Latin and Greek, but in the formative period a scientific course consisted of a few infrequent lectures on scientific subjects supplemented by occasional visits to the scientific cabinet, if the college had one.<sup>26</sup> All of these courses, or most of them, with whatever titles they were graced, were curricula appropriate for a twentieth-century high school.

Contrary to general belief, the early Catholic college was not a Latin or Classical school exclusively; English studies occupied a position of some importance. At Georgetown the prefect of studies emphasized the cultivation of the vernacular: "Be not content with literal translations, but grammatical and pure English. Read good books and acquire the harmonious language of Addison, the numbers of Pope, the majesty of Milton." In his instructions to the teachers he wrote: "It surely cannot be doubted that the vernacular language is always the most important. Without this knowledge every other branch of education would be almost useless." At Holy Cross, Notre Dame, St. Louis, and most of the other Catholic colleges, the study of English was important.

Even though the curriculum of the early colleges was mainly English, the majority advertised classical courses in their first prospectuses. What was true of St. Louis' early announcements may have been true of most of the other schools. At St. Louis, Father Van Quickenborne, the president and second founder of the school,<sup>29</sup> realized that with a teaching staff of four and with unprepared students neither a college nor a secondary school program could be offered, but he deferred to his advisers and permitted the announcement to be made that St. Louis would

<sup>&</sup>lt;sup>25</sup> Meagher, p. 36.

<sup>&</sup>lt;sup>26</sup> Laboratory experiments were most unusual, although the *Healy Diary* reports "Experiments in Philosophy (natural) with concave glasses. . . . Experiments with Hydrogen gass [sic] in chemistry very pleasing" (quoted in David R. Dunigan, *Holy Cross College in 1848*, unpublished M.A. thesis, St. Louis University, 1938, p. 78).

<sup>&</sup>lt;sup>27</sup> Daley, p. 319. <sup>28</sup> Ibid., p. 320.

<sup>&</sup>lt;sup>29</sup> Bishop DuBourg established St. Louis in 1818. The Jesuits re-established the school in 1829.

offer a traditional classical course. Whatever may have been claimed for the school, it is not likely that St. Louis rose above the level of a well-equipped grammar school before 1832. Latin was not taught at all and there were just two classes: higher and lower English. Higher English was taught to boys who had learned to read and were able to study grammar; lower English was studied by boys who were learning their A B C's and reading.<sup>30</sup>

Some colleges proposed to offer a complete English education when their teachers were not qualified either to teach or speak the language. At early Notre Dame the Brothers were often unable to communicate in English, though they were adequate enough in French,31 and at St. Vincent the Benedictine priests and brothers, though conversant with German, knew hardly any English.32 In the Southern colleges, where French influence was strong, the tendency to offer an English education was somewhat restricted, for parents wanted their sons to study French. In the Eastern colleges - Georgetown, St. Mary's, Mt. St. Mary's, and Fordham — there was probably less reason to conduct classes or encourage conversation in any language other than English. However, French and Spanish were taught and spoken at St. Mary's, but English, it is said, was not neglected.33 Georgetown and Fordham did not offer either French, German, or Spanish in their early curricula, and when such courses were organized they were extras or accessories. At Spring Hill, though instruction was conducted in English, English had to share a place with French as the language of general communication.34 One week English was spoken; the next week French was the language of the refectory, dormitory, and playground.

The first Catholic colleges were probably liberally oriented but their curricula were certainly preparatory and in some aspects were clearly practical. At Notre Dame, for example, a manual labor course was organized. This was the first Catholic manual labor school in the United States.<sup>35</sup> It was a school for orphans who were given an opportunity

<sup>&</sup>lt;sup>30</sup> Garraghan, "The Beginnings of St. Louis University," St. Louis Catholic Historical Review, 1 (October, 1918), 100.

<sup>&</sup>lt;sup>31</sup> Hope, p. 26.

<sup>&</sup>lt;sup>32</sup> Oswald Moosmüller, Bonifaz Wimmer, Erzabt von St. Vincent in Pennsylvanien, p. 78 ff.

<sup>&</sup>lt;sup>33</sup> Ruane, p. 140.

<sup>&</sup>lt;sup>34</sup> Michael J. Kenny, Catholic Culture in Alabama, p. 70.

<sup>35</sup> Hope, pp. 62-63.

to learn a trade. There is some reason for believing that this manual labor venture was separate from the college itself, but it is difficult to disassociate it from Notre Dame entirely. A manual labor school for orphans over sixteen years of age was connected with Villanova in 1850.36 The curriculum of Mt. St. Mary's is another example of a practical, almost a manual, course of studies. Although its curriculum was not formally committed to "chicken-keeping" and gardening, the historians of the school emphasize the success the "Mountain" had in training boys in such useful arts.37 At Spring Hill, after the Jesuits assumed control, the manual labor school idea seemed to enjoy favor; every boy in the college was required to work one day a week on the school farm.38

In early Catholic colleges knowledge was not pursued for its own sake. Knowledge was expected to lead to something useful. As the early prospectus of Villanova promised, ". . . a classical and scientific, or purely mercantile education will be given to their children, or the one will be so blended with the other, as to qualify the pupil to embrace any of the learned professions, or to apply himself to business. It is hoped that experience will show that proper attention is paid to the young gentlemen who may be sent to this institution."<sup>39</sup>

The teaching methods used during this period of college development need only passing attention; they were the methods appropriate to the teaching of reading, writing, and arithmetic. When something a little beyond the rudiments was offered the method was recitation, repetition, and drill.<sup>40</sup> Examinations were not taken very seriously.<sup>41</sup> When the teacher felt that the boy had learned enough from one book, he was sent to another; if the college had agreed to teach a boy the elementary skills, he was sent home when he had achieved some degree of mastery over these skills. The materials of instruction, wisely enough, were adapted to the needs of the boys, but little, if any, record was kept in most places of what they were. In the classes conducted at early St. Louis the books used were: Webster's Spelling Book, Murray's English Reader, Murray's Small Grammar, Murray's Large Grammar, Pike's Arithmetic, Hutton's

<sup>36</sup> Middleton, p. 33.

<sup>&</sup>lt;sup>37</sup> Meline and McSweeny, I, 37-38 and 78-81.

<sup>38</sup> Kenny, p. 134.

<sup>&</sup>lt;sup>39</sup> Quoted in Middleton, pp. 21-22.

<sup>40</sup> Erbacher, pp. 92-101.

<sup>41</sup> Daley, p. 95.

Mathematics, Smiley's Geography, Reeve's History of the Bible, Goldsmith's Greece and Rome, and Levizac's French Grammar.<sup>42</sup>

College students at St. Mary's (Baltimore) were exposed to a six-year curriculum which emphasized the Latin and Greek classics. Greek was studied the last three years. Natural philosophy, mathematics, French, Spanish, history, geography, and penmanship belonged to the regular curriculum. The accessories were music, drawing and fencing.<sup>43</sup> From 1806 to 1808 the following books were used in the classes at St. Mary's:

Kombert, Arithmetic; Comby, English Grammar; Comby, Spelling Book; Young, Dictionary of English; Murray, Grammar; Murray, Exercise Book; Visites au St. Sacrament; Manuel du Chrétien; Spanish Grammar; Fénelon, Telemaque; Dictionnaire Espagnol de Ormon; Mathematical Manual; Oeuvres de Boileau; Perrin, Grammar; Perrin, Exercises; A. B. C. Française; Scott, Lessons; Fleury, Catechisme; Dommard, French Grammar; Sallust; Virgil; Fables Françaises; Gough, Arithmetic; Goldsmith, History of Greece and Rome; Ross, Grammar; Sequet, English Reader; Cornelius Nepos; Nugent, Dictionary; Exhibition de Géométrie; Compendio de Historia Espagna; Novum Testamentum; Imitation de Jésus-Christ; Blossoms of Morality; Snowden, History of America; Graeca Minora; Webster, Spelling Book; Geometrical Computation; Atlas; Ecolier Chrétien; St. Jerome, Liber de viris illustribus; Glouster, Greek Grammar; Jackson, Bookkeeping; Horatius; Tacitus; Bossat, Géométrie; Juvenal, Satires; Beauties of the Spectator; Orationes Ciceronis; Ross, Latin Grammar; Blair, Lectures; Xenophon; Clark, Homer; Ovid; Beauties of Chesterfield; Racine, Grecques; Moralistes Gracie; L'Ami de L'Enfance; L'Etude de L'Enfance; Combat Spirituel; El Hombre Felix; El Tesoro Espagnol; Cours d'Hydrodinamique; Le Modèle des Jeunes Gens; Bossat, Higher Mathematics.44

As the curriculum of the colleges was expanded and extended, some colleges suspended elementary courses, although a few colleges continued their elementary studies long after they had organized a regular college curriculum. At Notre Dame, after the school had matured considerably, a department of "minims" was retained,<sup>45</sup> and at Georgetown as late as

<sup>&</sup>lt;sup>42</sup> Garraghan, "The Beginnings of St. Louis University," St. Louis Catholic Historical Review, 1 (October, 1918), 100.

<sup>43</sup> Ruane, p. 140.

<sup>&</sup>lt;sup>44</sup> By permission from *ibid.*, p. 141. Although St. Mary's was the first of the Catholic colleges to offer advanced courses, its influence on other colleges was not great. Perhaps the reason for this lack of influence was St. Mary's unwillingness to be a college. Cf. J. C. Walsh, "St. Mary's Baltimore," Catholic World, 131 (June, 1930), 276–279.

<sup>45</sup> Hope, p. 221.

1815 a class was maintained wherein scholars were "taught to read and write, and [were] prepared for a classical education." Still later, in 1827, the college register listed a new student "aged 8... could read words of two syllables," and two years later another entry disclosed that a student "aged 19 was received and place in the second class of Rudiments." In the same year a student from Brazil "aged 9... entered the college and not having sufficient [preparation] to be admitted to the class of rudiments was put under the care of Brother Clarke until he should have learned to read." 48

When the colleges outgrew their elementary character, they became more definite concerning the content of the college course and the curriculum became semiprescriptive. Some attempts were made to grade the schools, that is, to separate the boys into classes according to their educational attainments, and to provide a definitely classical education for them. In this system, Latin and Greek usually took precedence over English, and English was placed in a position which suggests that neither its academic nor practical significance was appreciated. But this was not a universal tendency and it was not lasting. It did not affect the academy curriculum at Georgetown, for the plan there called for perfection in the skills of reading, writing, and English grammar. Beyond a mastery of the tools of education, the studies included arithmetic, geography, and possibly French. There was, according to the plan, a teacher of mathematics and a teacher for each class of Latin and Greek. A special teacher of English was employed and English authors were read regularly and sometimes publicly.49 The combination Classical-English curriculum at Georgetown was not permanent, except on the preparatory level, for when Georgetown entered its college period English studies were not given much attention. However, Georgetown as well as most of the other colleges continued to emphasize the worth of English studies in preparatory curricula. Spring Hill may have been an exception, for its prospectus defined the course of studies as essentially classical, and omitted English as a subject of study, although recognizing it as a medium of instruction.50

As the curriculum of the colleges became more demanding, the colleges

<sup>46</sup> Daley, p. 251.

<sup>48</sup> Ibid., p. 309.

<sup>47</sup> Ibid., p. 308.

<sup>49</sup> Ibid., p. 92.

<sup>50</sup> Roy W. Vollenweider, "Spring Hill College: The Early Days," The Alabama Review (April, 1954), p. 132.

began to adopt entrance requirements. But about the best that could be done was to insist that prospective students be able to read. Entrance tests were administered by the president or the prefect of studies. At Notre Dame, for example, the entrance examination was kept until 1901.<sup>51</sup> The student who was found to be deficient in his preparation for the classical course was usually put under the care of a tutor to make up his deficiencies. But this was a time-consuming activity and it ran counter to all of the economy moves these schools were constantly required to make. When the number of students warranted, a class of rudiments was organized. Sometimes the rudimentary classes were graded, but this was not a universal practice.

When a boy could meet the requirements for the classical course, he was put into the program of studies at the level most suited to his ability. But one must not conclude from this that the entrance requirements were either uniform or rigid. They were applied pretty much the way the admitting officer wanted to apply them; it was not unusual for boys to be moved forward or backward by their teachers once they were admitted to the college.

Students were expected to master or use such materials of instruction as Young's Dictionary of English, Fénelon's Telemaque, Caesar, Xenophon, Webster's Spelling Book, Perrin's Grammar, Gough's Arithmetic, Simpson's Euclid, Moore's Navigation, and Gibson's Surveying.<sup>52</sup> These were the materials of instruction, and probably the curriculum, at Georgetown in the late 1790's. There is a remarkable resemblance between Georgetown and the academies of the time. With the exception of studies in Latin and Greek, and this may have been a very important exception, the course of studies at Georgetown differed only slightly from the curriculum instituted at Franklin's Academy in Philadelphia in 1751. Georgetown's curriculum was a combination course; it was an attempt at compromise between terminal and preparatory curricula. The boys who had no vocation for the priesthood could rescue something practical from their studies at the college. There were some unique features to Georgetown's course of studies at this time, but, in general, possibly with the exception of navigation and surveying, the Georgetown curriculum was typical of most Catholic colleges during the years they operated as Latin grammar schools or academies.

<sup>&</sup>lt;sup>51</sup> Hope, p. 271.

<sup>&</sup>lt;sup>52</sup> Daley, p. 112.

In an effort to show that it was not content with its program of studies and that it was on the way to becoming a college in all respects, the Georgetown prospectus of 1798 boasted of "the promising prospect of being a complete nursery of learning equal to those in the United States whose institution was earlier, and which have taught this to emulate the same." At that time "the study of the dead languages, English, French . . . writing, arithmetic in all its branches, mathematics, geography, the use of globes, and the art of elegant elocution" were recorded in the curriculum. The prospectus promised that "the study of the higher sciences, as history, moral and natural philosophy," would be introduced when the students were ready for them. Spanish, too, was in prospect of being added to the course of studies, for it was, next to English and French, "considered to be the most valuable in a country, naturally connected by the double tie of neighborhood and trade with the Spanish territories." \*\*

In 1817 the first degrees were granted by Georgetown<sup>57</sup> and by 1820 the curriculum was organized into six courses, one each year — rudiments, three of grammar, humanities, and rhetoric — which led to the bachelor of arts degree.<sup>58</sup> If the student remained longer and studied the higher branches of mathematics and philosophy, he could take the master of arts degree.<sup>59</sup>

Georgetown's curriculum of 1820 was the first step in organizing a definite course of studies leading to an academic degree. It was this curriculum, with some slight modifications and with finer organization, which lasted throughout most of the period of development and experi-

<sup>53</sup> Ibid., p. 120.

<sup>54</sup> Ibid.

offered until 1801 and then only for a few years. The proposal to offer philosophy caused Bishop Carroll to raise some important questions concerning the content of the course as well as the teacher for it. Bishop Carroll opposed the institution of a philosophy course because he did not believe any student was ready for it, or that anyone at the school was capable of teaching it. In addition, he argued that it would be an intereference with the program of studies at St. Mary's, but probably more important than any of the other reasons he thought he saw in the proposed course some threat to his authority over education. Then, too, he had not been told of the plans for curricular expansion at Georgetown. For the details of this issue, see ibid., pp. 141–162.

<sup>56</sup> Ibid., p. 120.

<sup>57</sup> Shea, A History of Georgetown College, p. 52.

<sup>&</sup>lt;sup>58</sup> Daley, p. 292.

<sup>59</sup> Ibid.

mentation in Catholic colleges (1850–1910). It was this curriculum, too, which as early as 1828 began to resemble the Jesuit Ratio Studiorum, 60 but it would be a mistake to endeavor to find minute observances of the Ratio in it.61 The academic year at Georgetown in 1820 commenced September 15 — when it was first divided into two sessions — and ended July 31.62

To sketch the syllabus of this period at Georgetown, writes one of her historians, "makes the paper buckle with its weight." 63 No doubt it was imposing, even though memory work may have taken precedence over understanding. At any rate, the first class was listed as Rudiments, for which the ability to read was a prerequisite. In this class the young scholar studied English and French grammar, as well as some arithmetic; at the end of the year he was expected to be able to read and write English correctly. The next class was Third Grammar. English and French were continued during this year, and throughout the entire sixyear program the study of these languages was encouraged. In Third Grammar some of the easier French authors were read, composition in French was begun, and toward the close of the year the students began to study Latin grammar. Second Grammar concentrated on the addition of Latin to the curriculum. Latin exercises were done and the students read "several books of the early Latin and French authors, as Caesar, Bossuet's Universal History, etc."64 A course of geography occupied part of Second Grammar. By the time the student reached First Grammar he was reading selections of Cornelius Nepos, Sallust, Livy, Cicero's minor works, and some of Ovid's Elegies. In this year, besides Latin and French, he was introduced to the study of Greek, and before the end of the year it was expected that he would be reading portions of Scripture in Greek, the Dialogues of the satirist Lucian, and Xenophon's history. In addition to these studies in language, history and algebra were offered, but somehow they were leisure-time studies rather than part of the regular curriculum. In Humanities, the fifth year, Cicero's minor works and orations were read along with those of Virgil, Horace, Homer,

<sup>60</sup> Shea, A History of Georgetown College, p. 77.

<sup>&</sup>lt;sup>61</sup> Daley, p. 300. The Ratio Studiorum, or Plan of Study for the Jesuit schools of the sixteenth to eighteenth centuries, was formulated between 1586 and 1599. Some of its pedagogical principles still guide Jesuit schools the world over.

<sup>62</sup> Shea, A History of Georgetown College, p. 58.

<sup>63</sup> Daley, p. 303.

<sup>64</sup> Ibid.

and Livy. History, algebra, and geometry were studied in some manner and a "treatise of mythology learned." The final or sixth year, Rhetoric, occupied the student with the rules of rhetoric, Cicero's orations, Homer, Virgil, Horace, history, and mathematics. In this year, as in previous years, considerable emphasis was given to composition. In addition to all of the other studies in 1820, it was announced that there would "also be a class in bookkeeping, for the convenience of those who wished to learn it." Bookkeeping, drawing, music, and dancing could be taken outside of the regular course; catechism was taught for all students at four o'clock on Saturday afternoons. 67

While adhering to broad outline to the organization of 1820, the curriculum of 1835 at Georgetown was even more impressive. "One can summon courage to read through the course of studies at this time only by realizing that the college student of 1835 not only read but followed this syllabus" is one historian's evaluation of it. Surely the syllabus was impressive, but unless one knows what standards of achievement were demanded, it makes relatively little difference how imposing the course listings were in the syllabus.

The curriculum of 1835 retained the first class of the 1820 curriculum, Rudiments, but rather than dealing with facility in the reading and writing of English, this class was launched directly into Latin and Greek grammar. Compositions in Latin and English were required and the selected letters of Cicero were read. But this was not all. English grammar, reading, spelling, history of the Old Testament, and the elements of geography were included, although these latter were assigned fewer hours than the classics.

The second class, Third Humanities, consisted of the letters of Cicero, Phaedrus, and Graeca Minora; exercises in Greek, Latin, and English composition; English grammar; and the history of the Old and New Testaments. The geography of North America was offered as a diversion from the classics. The third year, Second Humanities, continued the customary exercises in the languages and added the Roman historians, Nepos and Caesar, Ovid's Metamorphoses and Elegies, and finished the Graeca Minora. Ancient history and the geography of South America and Europe rounded out the course for this year.

First Humanities, the fourth year, required the reading of Sallust,

<sup>65</sup> Ibid.

<sup>67</sup> Ibid., p. 308.

<sup>66</sup> Ibid.

<sup>68</sup> Ibid., p. 304.

Cicero's minor works, Virgil's Eclogues and a portion of the Aeneid, Lucian's Dialogues, and something from Xenophon. Latin prosody was studied and compositions were prepared in Latin, Greek, and English. Mythology, history of Greece, and the geography of Asia and Africa completed the course. The fifth year, Poetry, consisted of selected orations from Cicero, a part of Livy, Virgil's Aeneid, select portions of the Roman poets: Catullus, Tibullus, and Propertius. The Odes of Horace, the Ars Poetica, Xenophon's history, Thucydides, Theocritus, and Homer were read. Compositions and verse in Greek, Latin, and English were required periodically; the studies of the fifth year were capped by an excursion into ancient geography and the history of Rome.

The sixth year, Rhetoric, required compositions, both prose and verse, in Greek, Latin, and English. The history of the United States was assigned in addition to studies of Quintilian, Cicero's De Oratore, De Inventione, and some of his minor works, Juvenal, Persius, Horace's Satires and Epistles, Livy, Demosthenes, Homer, and Sophocles. In the organization of 1820 the student would have finished with a six-year course, but the curriculum of 1835, following a modification made in 1825, added a seventh year, Philosophy. In this course logic, metaphysics, ethics, and natural and experimental philosophy were studied. "As the students in this class were supposed to be good Latin scholars," the prospectus read, "the Lectures on Logic, Metaphysics, and Ethics are delivered in the Latin language."69 The prospectus of 1831 had promised that there would always be "a class of Book-keeping for the convenience of those who wished to learn it"; and "the Italian, Spanish, and German Languages will also be taught if required, but together with Music, Drawing, Dancing, etc., they will form additional charges."70 Beyond the courses listed in the seven-year program, these, too, on occasion had to be fitted into the students' course of studies.71

With the curriculum of 1835 Georgetown passed out of its formative period; it offered thereafter a respectable college course. But at St. Louis, where Latin was not taught until probably 1831, the curriculum of 1832 consisted of a preparatory class with fifty pupils; three English grammar

<sup>69</sup> Ibid., p. 306.

<sup>&</sup>lt;sup>70</sup> Ibid.

<sup>71</sup> Students were held to the different grades of the seven-year program except in French and mathematics. In these studies they were placed on the level for which their proficiency fitted them.

classes with eighty-nine pupils; and a class in rhetoric with thirteen pupils.<sup>72</sup> The following description of the course of studies was forwarded to the General of the Society in 1832:

. . . The course of studies aims to give the youths a good knowledge of English, as far as required for commercial pursuits. There are five classes, each having its own teacher. . . . The boys are taught, to spell, that is to say, to form words from the letters of the alphabet, and to read; also they are taught some geography. In the three higher classes they are exercised in composition, e.g., they write letters, stories, etc. The highest class, called Rhetoric, studies Jameson's Precepts of Rhetoric, also a compendium of Blair. Three times a week they write amplifications or else compositions on an assigned theme. There are 13 pupils in this class. Father Vice-Rector (Verhaegen) teaches a class in French an hour every day and also a class in natural philosophy in the afternoon of recreation days and on Sundays. Of the total number of pupils, both boarders and day scholars, only eight take Latin. Two hours daily are given to the study of this language except on Tuesdays and Thursdays, when only one hour is given. The students read Cornelius Nepos, are practiced in grammar and translate simple sentences from Latin into English and vice-versa. Nothing is so far given in Greek. There is no immediate hope of introducing a course of studies according to standards obtaining in the colleges of our Society. Time devoted to study: three hours in the morning, including time for penmanship, taught by three masters, and three hours in the afternoon. Moreover, lectures in natural philosophy are given three times a week, as noted above. In natural philosophy the various phenomena of Nature are explained without any application of algebra or calculus.73

Between 1832 and 1855 St. Louis made considerable progress in establishing a college course. In 1832 the school was chartered as St. Louis University and plans were made to add law, medicine, and theology, as well as literary and scientific courses to the curriculum. In 1838 requirements for the bachelor's and master's degrees were established. The classical course which was the avenue to the bachelor's degree promised the student:

Competent knowledge of the Greek, Latin, and English languages; of geography, use of globes, ancient and modern history, logic, principles of moral philosophy, including ethics and metaphysics; of rhetoric and mathematics, including arithmetic, algebra, plane and solid geometry,

<sup>&</sup>lt;sup>72</sup> Descriptio et status Collegii Sti. Ludovici, mense Januario, 1832, quoted in Garraghan, The Jesuits of the Middle United States, I, 293–294.

<sup>73</sup> By permission from ibid., I, 294.

trigonometry, surveying, mensuration, conic sections, and the principles of natural philosophy.<sup>74</sup>

For the master's degree the prospectus announced:

... the degree of A. M. is given to the alumni who, after having received the degree of A. B., shall devote two years to some literary pursuit.<sup>75</sup>

It was possible for students who had received the bachelor's degree from some other college to obtain the master of arts from St. Louis, if they were able to produce evidence of having engaged in a literary endeavor for two or more years.

St. John's (Fordham) went through a shorter formative period than the colleges which had been founded earlier. Its first curriculum listed courses in rhetoric and letters, Latin, Greek, Hebrew, moral philosophy, physics, chemistry, bookkeeping, Spanish, German, and French.<sup>76</sup> It may have been that the curriculum announced was somewhat overambitious, but it was certainly more collegiate in tone than the first courses of study for most of the earlier Catholic colleges.

The Jesuits who had been conducting St. Mary's College in Kentucky moved from there to St. John's at the invitation of Bishop John Hughes.<sup>77</sup> According to Taaffe, they brought with them their books, scientific equipment or apparatus, and specimens of natural history in the summer of 1846. Father Augustus Thébaud was the first Jesuit president of the college and under his direction requirements for the bachelor's degree were prepared. They demanded "that the aspirant [for the B.A.] be able to read with ease the works of Cicero or Livy, Virgil or Horace, Demosthenes or Homer, and to stand examination in arithmetic, algebra, geometry, and trigonometry."<sup>78</sup>

A professor was assigned for each branch of study, but after one year the system was abolished. According to Taaffe, the reason for giving up this method of instruction was that students spent too much time passing from one class to another.<sup>79</sup> Although some time was consumed in this way, it is far too superficial an explanation for the initiation of a different

<sup>&</sup>lt;sup>74</sup> "The Record Book of the Proceedings of the Board and Faculty of St. Louis University," by permission from *ibid.*, III, 209.

<sup>&</sup>lt;sup>75</sup> Hill, pp. 56–57. <sup>76</sup> Taaffe, p. 52.

<sup>77</sup> See Garraghan, "Fordham's Jesuit Beginnings," Thought, 16 (March, 1941), 17–39.

<sup>&</sup>lt;sup>78</sup> Taaffe, p. 72.

<sup>&</sup>lt;sup>79</sup> Ibid., p. 73.

system, or rather the restoration of an old practice of keeping the same professor with the same students throughout the entire program of studies.

The curriculum at St. John's was influenced somewhat by the 1832 edition of the Ratio Studiorum but more directly by Georgetown. At the end of the first year of Jesuit control, the course of studies was completely reorganized; in place of the rather indefinite classification of studies a six-year program was instituted consisting of three grammar classes, in which the rudiments were taught, and classes of Humanities, Rhetoric, and Philosophy.<sup>80</sup>

The course of studies at Spring Hill was announced in a prospectus printed in the *United States Catholic Miscellany*, October, 1830. It reported two professors of English, two of French, two of Latin, one of Spanish, and one of mathematics. All were "under the direction of the Founder, Doctor Portier, or the President, his Vicar General, to whom is also assigned the duties of the Greek Professorship."<sup>81</sup> In addition to this concentration on the languages, both ancient and modern, courses were announced in geography, astronomy, history, rhetoric, belles-lettres, and the elements of physics and chemistry.<sup>82</sup>

At St. Xavier College in Cincinnati, two courses — the classical and the mercantile or commercial — were organized from the first year of the school's origin. The first prospectus mentioned a commercial course but makes it clear that it did not have college rank. The courses and their organization at Xavier probably followed St. Louis;<sup>83</sup> there is no reason to believe that they were different in any essential respect from other Jesuit colleges of the time, except possibly in the organization of a night school, something of a departure from regular practice. The day-school students were promised a streamlined business education, while the night school accepted as its special object the teaching of "the German"

<sup>\*\*</sup>o Ibid. For Thébaud's evaluation of the course of studies at St. John's, and indirectly, at Mt. St. Mary's (the system at St. John's was transplanted from Mt. St. Mary's), see Thébaud, Forty Years in the United States, pp. 351–353. See also W. J. Howlett, "The Early Days of St. Joseph's College at Bardstown, Kentucky," Illinois Catholic Historical Review (April, 1922), pp. 372–380.

<sup>81</sup> Quoted in Kenny, pp. 69-70.

<sup>&</sup>lt;sup>82</sup> Ibid. "The College of Spring Hill is designed to be essentially Classic. All the students without exception, will pursue according to their age, progress, and the direction of the Council of Professors, in connection with other branches, the study of the Ancient and Modern Languages . . ." (ibid.).

<sup>83</sup> Cf. "Xavier's Centennial," America, 64 (December 14, 1940), 267-268.

language [to some] who have expressed their wish to attend at night . . . and also a Book-Keeping Class, will be opened . . . and will be taught every evening towards candlelight."84

During the first eight years of its existence Notre Dame was probably similar to a "tidy French boarding school." The first prospectus appeared in 1851 and in it reference to the curriculum was limited to Father Sorin's statement that "bookkeeping, as its importance requires, has received a double amount of labor." By 1854 the course of studies was organized into ten departments, but a department was often made up of a single course. The studies of 1854 were: Christian doctrine, logic, metaphysics, geometry, algebra, Greek, Latin, elocution, grammar, analysis, modern history, geography, spelling, composition, letter writing, public reading, reading, natural philosophy, chemistry, bookkeeping, arithmetic, penmanship, French, and German. In the manual-labor school the boys were taught the trade of tailors, carpenters, shoemakers, blacksmiths, and bakers. In addition to all of this, instruction was given in instrumental music, painting, and drawing.

In 1855 Notre Dame announced that "the collegiate course occupies six years, comprising the preparatory classes, unless students have already attained a certain proficiency in the English." By 1864 a sharper distinction was made between the preparatory and collegiate course, and the college catalogue spelled out the difference:

## Preparatory Course —

In this course are admitted the very young students of the Minim Department, who are carefully taught by highly competent female teachers, Spelling, Reading, Writing, and the elements of English Grammar, Geography, History and Arithmetic, so as to fit them, after a lapse of time more or less extended, for the higher branches of study.

## Collegiate or Classical Course —

This course, designed to impart a thorough knowledge of the Greek, Latin, and English Languages; of Mental and Moral Philosophy; of pure

<sup>84</sup> Quoted in Garraghan, The Jesuits of the Middle United States, III, 175-176.

<sup>85</sup> Hope, p. 66.

<sup>&</sup>lt;sup>86</sup> Bernard J. Lenoue, The Historical Development of the Curriculum of the University of Notre Dame (unpublished M.A. thesis, University of Notre Dame, 1933), p. 21.

<sup>87</sup> Ibid., p. 22. 88 Ibid., p. 23.

<sup>89 &</sup>quot;Tenth Annual Catalogue of the University of Notre Dame," Western Tablet, 1855, p. 4.

and mixed Mathematics, and of Physical Sciences, is completed in six years.90

The first recorded course of studies at Notre Dame which was definitely collegiate was required of every student of college grade. This was in 1855. The requirements listed six sessions of Latin, six of Greek, four of English, four of mathematics, two of philosophy, and two of natural philosophy. Modern languages were not included in the course, but they were available to students as the "Tenth Annual Catalogue" announced:

The study of French can be pursued at this University with unusual facilities, as it is universally spoken in the Society who has charge of the institution, many of whose members are fine French scholars. German, Spanish, and Italian are also taught, but with Music and Drawing, all these languages form extra charges.<sup>91</sup>

The commercial course, so common at other colleges at that time, was offered at Notre Dame and a commercial certificate was issued to those who, in addition to proficiency in commercial subjects, showed a good knowledge of Latin and English.<sup>92</sup> In other words, it was a course designed for students who did not want a college degree. The course did not pretend "to make a student a classical scholar, but to give him a thorough English and Mathematical education, with that complete knowledge of Bookkeeping and that fund of general information indispensable to young merchants."<sup>93</sup>

The six-year course for college students, organized in 1855, continued unchanged until 1873.94 Beginning with the year 1855, the curriculum of Notre Dame began to enter a period of development and experimentation which indicated that the school was able to lay some claim to the honored title of "college." This development is evidenced by a statement in the catalogue of 1855:

The course of study has been methodized anew, has been greatly enlarged, and is, it is believed, rendered fully adequate to the demands of the advancing culture of the Northwest; the corps of Professors and the Tutors was never before so numerous and efficient, to which may be

<sup>90 &</sup>quot;Twentieth Annual Catalogue of the University of Notre Dame," 1864, p. 13. 91 "Tenth Annual Catalogue of the University of Notre Dame," 1855, p. 5.

<sup>&</sup>lt;sup>92</sup> Lenoue, p. 25. It is possible that Latin was never given much, if any, emphasis in the commercial program.

<sup>93 &</sup>quot;Tenth Annual Catalogue of the University of Notre Dame," 1855, p. 5.

<sup>94</sup> Lenoue, p. 24.

joined the scarcely less important consideration that each succeeding year has witnessed large and expensive additions to the material facilities for imparting a thorough and complete education.95

#### METHODS OF THE FORMATIVE PERIOD

In the preceding pages some references have been made to the methods of instruction associated with the curriculum of Catholic colleges. But these references, with the exception of comments made on the teaching of elementary subjects, were made within the context of an individual college's history. It is possible to make a few generalizations about the methods of instruction of the formative period, but it is difficult to maintain that these methods were changed in many important respects when the colleges moved into the next general period, that of development and experimentation. In other words, the methods of the later period were the same as those of the formative period, although remarkable changes were made, as we shall see, in the curriculum and its organization during the later period.

One feature quite common, almost universal, was for masters or teachers to advance with their students throughout the years of the college course. The teacher of the class of rudiments stayed with the same students and guided them through humanities, poetry, rhetoric, and philosophy.96 This system was followed at Georgetown from the beginning and was copied by most of the later Catholic colleges. It was justified rather realistically on the grounds that the variety in educational background among the students could be offset better if students were not shifted from one teacher to another. But apart from the practical considerations which recommended this system, it should be noted that the advance of the "class teacher" with his class was a fundamental Jesuit practice from 1548 on and was so stated in the Ratio Studiorum. Besides this there was the tradition of tutorial instruction brought to America from the English colleges. In the English colleges, especially at Cambridge, the tutor conducted the boys through all of their undergraduate studies and at the time of their graduation collected all of the fees for their instruction. Specialized professorships in the modern uni-

<sup>95 &</sup>quot;Tenth Annual Catalogue of the University of Notre Dame," 1855, p. 5.
96 In some colleges the teacher advanced with his students only to the Poetry year. The tutorial system was not followed at St. John's (Fordham) before 1847 or at Mt. St. Mary's. It was not a regular practice at St. Louis (cf. Garraghan, The Jesuits of the Middle United States, III, 210).

versity were probably established first at the University of Edinburgh and from there were transplanted to the College of William and Mary. At Harvard and Yale and many other American colleges the position and title of professor was introduced only after a distinct endowment for this purpose was obtained. In Catholic colleges, where endowed chairs of professorships were not common, the creation of specializing professorships was probably inspired by the example of William and Mary.<sup>97</sup>

In the classroom, repetition was a regular method of teaching; the student studied his books or notes and answered questions put to him by the teacher. On Saturdays there were more general exercises reviewing the week's work, and with the exception of students in the rudimentary classes, the Saturday review was attended by all teachers and students. In addition to these weekly repetitions, there were monthly repetitions which were somewhat more elaborate and probably more formal; they were often attended by the president of the college. The student who performed with excellence at a monthly repetition was rewarded with a prize, a title, an extra day of recreation, or possibly was a guest of honor at a college banquet.

It is not possible to be specific with respect to classroom technique. No doubt there was a good deal of recitation and explanation of texts; in the languages translations were depended upon; in many of the classes compositions were emphasized. The "Report of the Yale Faculty" (1827) was probably rather generally accepted in Catholic and non-Catholic colleges. It recommended "a due proportion between lectures and recitations. Lectures do not bring responsibility home to the student. To secure his earnest and steady efforts is the great object of the daily examinations or recitations. In these exercises a text book is usually the guide."98 At Brown, President Wayland had to prohibit teachers from taking textbooks into classes with them because they tended to depend on them too much. It is difficult to know exactly the methods used in any of the colleges before 1850, but it would be something of a surprise to discover that those of the Catholic colleges differed greatly or were

<sup>&</sup>lt;sup>97</sup> Something approximating the specializing professorship was instituted at Mt. St. Mary's. Perhaps the proximity to William and Mary accounted for the practice at Mt. St. Mary's, which was a rather singular departure from regular practice in Catholic colleges. Thébaud was especially critical of this system of instruction (cf. Forty Years in the United States, pp. 348–354).

<sup>98 &</sup>quot;Original Papers in Relation to a Course of Liberal Education," American Journal of Science and Arts, 15 (January, 1829), pp. 297–351.

at all superior to those of other colleges. That textbook teaching was still common in the Catholic colleges after the Civil War is attested to by a report from a teacher of moral philosophy and logic around 1867. This priest-teacher, Father McMurdie, expressed his preference for the lecture rather than the textbook method because "the Latin authors are too narrow in their scope . . . I have rarely succeeded in making students learn anything differing from the text-book which they have in their hands. . . . "99

In Bishop Carroll's plan for Georgetown there is a good deal of evidence to suggest that he was emulating the practices of the Jesuits. In curriculum and probably in methods Georgetown was a model for most of the Catholic colleges. Carroll suggested that prelection be employed and he admonished the president to supervise his teachers and to recommend to them that they "excite their respective scholars to study and a desire of improvement by means of persuasion and motives which are fitted to act on their understanding and affections rather than excite their fears." 100

In 1791 Carroll wrote:

One of the most essential necessities for success in educational work is the possession of natural, thorough and effective methods of teaching. It is necessary, too, that these methods should be uniform in spirit throughout the school, employed equally by all the teachers under whom the student may come. In this respect Georgetown enjoys peculiar advantages. Her teaching is guided by the principles laid down in the famous ratio studiorum. This body of rules and suggestions has been elaborated by centuries of experience, and has been adjudged worthy of attentive study and hearty approbation by the greatest scholars. It is a noteworthy fact that many of the recently-devised methods of teaching, such as the natural, the inductive, and similar plans, are in reality mere repetitions of the devices recommended long ago in the ratio studiorum and practiced with varying degrees of fidelity in the colleges of the Society of Jesus. . . . What is learned from the living voice of the teacher is acquired more thoroughly and more completely. The friction of mind with mind in the classroom, the work of emulation and work in concert, the proposal of difficult points not explained by the text book and their solution, the repetition in public of the whole lesson are some of the more important agencies at work during the hour of class, which cannot be supplied out of class, and so an hour of class lost is a distinct and in some sense irreparable loss. And it is not only a loss to mental training, it is a serious menace to the regularity of college discipline. 101

<sup>99</sup> Meline and McSweeny, II, 71.

<sup>100</sup> Daley, p. 73.

<sup>&</sup>lt;sup>101</sup> Quoted in Easby-Smith, I, 31–33.

The most distinctive feature of methodology in the early colleges was the system of examinations. It was the examination which was used to determine whether a student was to be promoted to a higher class. These examinations were conducted usually three times a year — near Christmas, Easter, and Pentecost. There are many reasons for believing that these examinations were approached with considerable seriousness, at least by the teachers, for they were required to be present and the president was expected to attend. However, the teacher of the class to be examined was not permitted to take part in the questioning; in some schools the common practice was to exclude him from the examining room.

Records of these examinations are rare and because they were oral one could hardly expect to recover the questions. At Georgetown in 1822 the following is what was expected of the Rhetoric class:

First examination: This class must explain Cicero's 3 Catilines, the 2nd, 3rd, 4th books of Horace's Odes, the 2nd Book of Homer (omitting the Catalogue of the Ships), the Eclogues of Virgil and learn part of the Treatise on Rhetoric. They must be able to give a synopsis of their orations and explain the Figures of Speech. In French they must make themes on the Prepos. from p. 379–431 Wan [French Grammar — Wanostrocht] and explain Massillon's Sermons on the Incarnation and Passion Sunday. In Mathematics they must learn Geom. of Plains and Solids and Logarithms.

Second Examination: They must read the Orations for Milo, Marcellus and Ligarius, Horace's Epodes, last Book of Georgics, Ars Poetica, and continue the treatise on Rhetoric. They must also read the 3rd Book of Homer. In French, themes on the Gallic Idiom (p. 433–455) and explain Massillon's Sermons on Palm Sunday and Good Friday. In Mathematics, Plane and Spherical Trigonometry.

Third Examination: They must read Pro Lege Manilia, Pro Archia, all Horace's Satires, the 2nd Book of Georgics, and the 4th of Homer. They must repeat and be examined on the whole treatise of Rhetoric. In French they must translate some original Book for Themes, and explain Massillon's Sermons on Easter Sunday and Vice and Virtue. In Mathematics, Conic Sections and repetition of the matter of preceding terms. 103

Although some slight alterations in the examination system were made over the years, Marquette College, in 1881, tended to follow the earlier

<sup>&</sup>lt;sup>102</sup> Brownson described the system of examinations and recitations. See "Our Colleges," Brownson's Quarterly Review, 15 (April, 1858), 220 ff.
<sup>103</sup> Quoted in Daley, pp. 311–312.

system by creating an examining board consisting of the teacher of the class, the prefect of studies, and a teacher of another class — called the examiner. The teacher prepared about twice as many questions as were needed and submitted them to the prefect of studies, who, after examining them and altering them if he desired, sent them to the examiner. The examiner selected the questions he thought proper and returned the list to the prefect of studies. Again the prefect of studies made the changes he thought necessary. On the day of the examination the students assembled in their classroom and awaited the coming of the examiner. Shortly after the appearance of the examiner, the prefect of studies arrived with the questions. The examiner administered the test — a written not an oral examination — and at the conclusion of the test gave the papers to the teacher of the class, who scored them and reported the results.<sup>104</sup>

Although the principal means for assessing achievement at the early college was the examination, compositions, too, were taken into account. The results of the examinations determined promotion; excellence in composition determined a student's rank in class. The emphasis on composition is a recurring theme in the colleges. Composition topics were assigned to a class, not by the teacher of the class, but by the teacher of the next higher class; the teacher of the lowest class assigned topics for the highest class. Students were given two or three hours to write their compositions in the various languages at their command, usually English, Latin, Greek, or French. The compositions were judged on their aggregate merit. If the performance of two or more students was judged equal, the entire class was required to write again. A report of a "write-off" forms an entry in the record of the prefect of studies at Georgetown:

The examination began and was conducted as last year. In consequence of two scholars being equal in Greek in first Grammar and two in Latin in Humanities, these two schools [classes] composed again, and only the themes of the four competitors were judged. All the scholars composed to prevent the scholars from knowing who the competitors were.<sup>105</sup>

In 1826 Georgetown instituted a new system of grading. Every instructor gave his students a certain number of points according to the merit of

105 Daley, p. 310.

<sup>&</sup>lt;sup>104</sup> Marquette College: A Quarter Century, p. 15. See also W. J. Maxwell, Loyola University, p. xviii.

their lessons. A record was kept of these merit points and at any time the teacher could report on a student's progress. The student who accumulated the greatest number of merit points each month was given a "ticket of eminence." Compare this system of grading at Georgetown with the description of the system of grading at the University of Detroit in 1880:

Test exercises are given every month in the several branches of study taught in each class, the standard being twenty merit notes. The result of these competitions is registered in a book kept for that purpose, so that by applying to the President or Vice President, parents may, at any time, know the standing of their sons in class. At the close of the session the merit-notes received for all the monthly exercises on each subject matter are added together, and a prize awarded to the student who shall have obtained the highest number. Once every month, in the presence of the Faculty and Students badges of distinction for proficiency, and testimonials of good conduct and diligence, are bestowed upon the most deserving.<sup>107</sup>

The instructional relationship between teachers and students is not very clear from what has been said in the preceding pages nor is it clear from the records of the colleges. Since the influence of the Jesuits on Catholic higher education in America was impressive, one may suggest that the spirit of the Ratio was felt on the methods used at all of the Catholic colleges. Certainly the interest which teachers must have in their students and the example they must provide for them was clearly stated by Bishop Carroll. There is every reason to believe — considering the dedication teachers in the early colleges brought to their work to Hath Carroll's admonition was respected. In 1812 he wrote to Father Grassi, the president of Georgetown, with the following suggestions concerning teaching:

. . . [constantly] endeavor to awake in your Masters a passion for study, reading and literary improvement, and acquaintance with the ancient and

<sup>106</sup> Ibid., pp. 310-311.

<sup>107 &</sup>quot;Detroit College Catalogue," 1880, p. 4.

<sup>&</sup>lt;sup>108</sup> For a brief but lucid analysis of Jesuit pedagogy, see Allan P. Farrell, S.J., "St. Ignatius and Education," The Catholic School Journal, 56 (April, 1956), 106–108.

<sup>109</sup> There are many accounts of this dedication; Brownson made a special point of reference to it. "Whatever the benefit derived by the course of education from our colleges, as now constituted, we owe to the ability, skill, and energy with which the Professors surmount the difficulties which arise from the absence of the provisions demanded to enable them to perform with ease their appropriate functions as teachers. We owe it to the men, not to the system" ("Our Colleges," Brownson's Quarterly Review, 15 [April, 1858], 231).

modern elementary books of literature and sound criticisms, for many useful methods and instructions are to be gathered from the latter as well as from the former. . . . The Masters having once caught a passion for improvement by reading and composing, they will infuse the same insensibly into their pupils, and teach them to emulate the most distinguished pupils in other institutions. 110

### DEVELOPMENT AND EXPERIMENTATION, 1850–1910

Although the half century before 1850 was for Catholic colleges a period of slow progress toward the construction of a college course of studies, a few colleges anticipated the general trend and had, like Georgetown in 1835, instituted a definite curriculum for the college student. The chaos characteristic of many college plans before 1850 began to give way in this period of development; in its wake came a separate and clearly defined — though somewhat narrow — curriculum for higher education. No longer was there an unwillingness to distinguish elementary and higher studies, nor was there in time any hesitation in organizing special curricula, such as the ecclesiastical, the classical, the commercial, and the scientific.<sup>111</sup> At Notre Dame in 1848, Mt. St. Mary's in 1853, Spring Hill in 1859, and Villanova in 1865 the lower departments were separated from the higher.<sup>112</sup>

The basic curriculum of this period, to which a course or two might be added or possibly subtracted to make a scientific, professional, or English course of studies, was the same in its essentials as the curriculum of Georgetown in 1835. This basic curriculum remained unchanged until about 1890. Holy Cross College offered a professional curriculum in 1856 which consisted of the following studies:

First Year, Rudiments. Latin Grammar, Viri Romae, Geography, English Grammar, Bible History, Latin and English Exercises, Arithmetic.

Second Year, Third Humanities. Nepos, Cicero's Letters, Fables of Phaedrus, Greek Grammar, Latin Grammar, English Grammar, Latin and

<sup>&</sup>lt;sup>110</sup> Quoted in Daley, pp. 239-240.

<sup>111</sup> For what was happening to the curriculum in non-Catholic colleges during this

period, see Hofstadter and Hardy, pp. 14-18.

<sup>112</sup> For a general evaluation of the Catholic college during this period, see Austin O'Malley, "Catholic College Education in the United States," Catholic World, 67 (June, 1898), 289–304. Also, S. J. Browne, "Catholic Colleges in America Today," Irish Ecclesiastical Review, 69 (January, 1927), 20–28. For an account of Brownson's evaluation, see my article, "Orestes Brownson on Higher Education," The Catholic Educator, XXIII (February, 1953), 275–280.

Greek and English Exercises, Aesop's Fables in Greek, Geography of North America, History of Greece and Compendium of the History of the United States, Arithmetic.

Third Year, Second Humanities. Curtius, Ovid's Metamorphoses, Graeca Minora, History of Rome, Latin, Greek and English Grammar, Geography of South America and Europe. In the second term, Caesar and Ovid's Tristium.

Fourth Year, First Humanities. Sallust, Virgil, Dialogues of Lucian, Geography of Asia and Africa, Ancient and Modern History, Mythology, Prosody, Latin and Greek Grammar, Scanning and Construction of Latin Verse, Exercises in Latin, Greek and English. Second Term, Cicero's Minor Works, Virgil, Xenophon, Theocritus.

Fifth Year, Poetry. Livy, Virgil, Horace (Art of Poetry), Xenophon, Theocritus. Second Term, Cicero's Orations, Horace (Odes), Catullus, Tibullus and Propertius, Thucydides, Homer. Both Terms, Precepts of Poetry and Rhetoric, Greek Dialects and Prosody, History of England, Ancient Geography, English, Latin and Greek style are particularly attended to in prose and poetry, and specimens from approved authors committed to memory.

Sixth Year, Rhetoric. Cicero's Orations, Horace (Satires and Epistles), Livy, Demosthenes, Homer. Second Term, Cicero's Orations, Quintillian [sic], Juvenal, Persius, Tacitus, Demosthenes, Sophocles. Both Terms, Precepts of Rhetoric, History of the United States, History of Latin, Greek and English Literature, History of the Constitution of the United States. A greater, if possible, attention is paid to style, and orations are composed.

Seventh Year, Philosophy. Logic, Metaphysics, and Ethics, lectures on these branches are delivered in Latin and daily examination is held on the lectures. Natural Philosophy and Chemistry.<sup>113</sup>

Still using the model provided by Georgetown and following what was considered to be academically respectable in Catholic circles, the University of Detroit described its curriculum as follows in 1887:

The Classical Course is designed to impart a thorough liberal education. In the accomplishment of this purpose the ancient classics hold the first place as the most efficient instrument of mental discipline. Besides Latin, Greek and English, the course embraces Religious Instruction, Mental and Moral Philosophy, Astronomy and Mathematics, History, Literature, the Natural Sciences — in a word, all the usual branches of a complete

<sup>&</sup>lt;sup>113</sup> Quoted in Meagher, pp. 35–36. For the curriculum of Holy Cross in 1848, see Dunigan, pp. 34–50.

education. It has been found by long experience that this is the only Course that fully develops all the faculties, forms a correct taste, teaches the student how to use all his powers to the best advantage, and prepares him to excel in any pursuit, whether professional or commercial.<sup>114</sup>

Earlier, in 1865, Villanova's course of studies was described as being "with little change, the same as the old, namely, Greek, Latin, English, mathematics, natural philosophy, book-keeping, history, poetry, French, German and music."<sup>115</sup>

Not only had the other colleges continued to follow the model of Georgetown, but Georgetown, too, considering its curriculum of 1835 somewhat venerable, retained the old course of studies with only minor modifications. Georgetown's curriculum in 1887 was described for the United States Bureau of Education for inclusion in the Report of the Commissioner of Education as follows:

The present course of studies at Georgetown is that generally pursued in the colleges of the Society of Jesus, and, including the preparatory department, extends over a period of seven years. The plan of studies is based on the idea that a complete liberal education should aim at developing all the powers of the mind, and no one faculty at the expense of the others. During the first part of the course the memory receives the principal share of attention, the student being engaged in mastering the rudiments of Latin, Greek, and mathematics, and in acquiring accuracy in the use of his native tongue. As the pupil advances the judgment is more and more exercised, by means of translations from one language into another, and by the study of mathematics, while less attention is given to mere memory work. When the student is able to read Latin and Greek with some facility, he devotes himself for a year to the cultivation of his literary taste, by reading the best models of ancient and modern literature. The following year is given to the training of the imagination; the nature of poetry is explained, the technicalities of versemaking are mastered, and the great poets are carefully studied. Then comes the year of rhetoric, during which the student's critical powers are exercised and developed; poets and prose writers are scientifically analyzed, the principles of oratory are carefully examined, and the speeches of the world's greatest orators are read and discussed. The last year of the course serves to discipline the reasoning faculties by the study of logic, metaphysics, and ethics, and by continuing mathematics and natural science, which were already begun in preceding years. During this year great attention is given to metaphysics, and a thorough knowledge of

<sup>114 &</sup>quot;Detroit College Catalogue," 1887, p. 9. For the curriculum at Georgetown, Notre Dame, and Manhattan College during this period, see Erbacher, pp. 136–143.

115 Middleton, p. 32.

it is regarded as of the utmost importance, since it serves to arrange all the student's knowledge systematically, and gives him the ability to grasp firmly the principles of any special study to which he may wish to devote himself.

This course is calculated to develop and train all the powers of the mind, rendering it able to understand and appreciate all branches of learning. It serves as a foundation for special training in any branch which the student, with his mind matured and trained, may decide to take up.

The same course is obligatory on all; to render it elective would be to defeat its very end and aim, for the student, before his mind is developed, cannot judge what studies will be most beneficial to him.

While adhering to her ancient principle with regard to the method of her training, Georgetown College has kept pace with the times in adopting new branches of study or developing old ones, as the changes of the age require. She watches these changes with a keen eye, and while jealously guarding the stores of the past, she will not suffer her students to be deprived of the more glittering treasures of modern culture. Whatever is important in natural science is taken into her courses and taught with a philosophical analysis intended to guard the student against that confounding of mere information with learning, which is the danger of modern education. Physics, mechanics, general and analytical chemistry, and geology, all form important parts of the regular obligatory course of studies. Physics and chemistry are the subject of laboratory instruction. Observation and investigation in natural history are encouraged by a scientific society among the students and by the Toner medal. As yet there are no professional schools of natural science in the university, instruction in these branches being only that which is supposed desirable for the completion of a perfect general education, such as a highly cultured man of any profession would wish to possess.116

As experiments with the curriculum continued during this period, it became clear that three important changes were necessary: reduced emphasis on the classics, the creation of an English curriculum, and the organization of the college into a four-year course of study. Although most of the colleges still adhered, in theory and in their announcements, to the principle that a complete or liberal education could be guaranteed by a classical course, it was evident that the classics were falling out of favor. Many people believed that the time required for a classical education was highly disproportionate to its limited usefulness. One Catholic college teacher wrote that he had never "met a single American pupil who read one line of Latin without being obliged to do so by his

<sup>&</sup>lt;sup>116</sup> Report of the United States Commissioner of Education, 1887–1888, pp. 642–643.

professor."<sup>117</sup> It was becoming apparent to the colleges that Latin and Greek were not in high esteem; the public put a much greater value on applied mathematics, the physical sciences, the useful arts, and all of the branches of positive and practical knowledge which contribute to the material progress of society. <sup>118</sup> Because of the opposition to the classics, the president of St. Louis University assured the General:

It will take time to convince the youth of America, even in a well-organized college like that of St. Louis, that the study of the ancient languages is of any use to them; we shall never be able to get along without teaching a special course for such as are preparing for a career in business.<sup>119</sup>

Another problem was raised in connection with the teaching of the classics in Catholic colleges. The Abbé Gaume published in 1851 his famous polemic, Le Ver Rongeur, in which he attacked classical education as the cankerworm of modern society. He demanded that Catholic colleges replace the classics with an education based on the writings of the Fathers of the Church and other Christian authors. Considerable attention was given to the issues raised by the Abbé, and, though it would be hard to show a cause and effect relationship between his attack and the decline of the classics in Catholic colleges in America, it would be somewhat naïve to suppose that his views were without influence. Probably following the proposal of Gaume, Catholic colleges, rather than expurgating classical authors, cast the classics aside or, at least, gave them less attention.

In place of the classics, or in addition to them, an English curriculum was organized in most colleges before 1890. This new English course was not an accessory to the classical or classical-scientific courses so common in most colleges; it was considered to have sufficient merit in its own right and it retained only those parts or elements of the classical course believed to be essential to a good education. The announcement made of the English course at Notre Dame was typical:

<sup>117</sup> Quoted in Garraghan, The Jesuits of the Middle United States, III, 124.

<sup>&</sup>lt;sup>118</sup> Fault was found with Catholic colleges for giving so much attention to the classics. Creighton College was criticized because it devoted too much time to the classics and especially to the study of Greek (cf. M. P. Dowling, Creighton University, Reminiscences of the First Twenty-Five Years, p. 62).

<sup>119</sup> By permission from Garraghan, The Jesuits of the Middle United States, III, 120.

<sup>120</sup> Gaume's work was well known in America. It was given a careful and critical treatment by Brownson ("Paganism in Education," The Collected Works of Orestes A. Brownson, X, 551-563).

A change is coming over American colleges with respect to the teaching of English. Till a very recent period the higher branches of Rhetoric and Literary Criticism did not receive all the attention they deserve. The last decade has witnessed a marked improvement in this point, and the importance of the higher study of English is rapidly being recognized at all the great educational institutions of this country and Europe. It has been remarked by a great authority that, "when once the English Language and English and American Literature become recognized as a regular educational course, the advantages will be so great as constitute nothing short of a national benefit."

The Faculty of the University of Notre Dame recognizing the fact that exclusive study of the ancient languages and pure science is not in itself sufficient for a liberal education, have determined to institute a course which shall provide for a more than ordinarily thorough acquaintance with the English language and with English and American Literature. At the same time, all that is more serviceable in the Classical and Scientific courses will be made an indispensable requisite.121

It has been remarked on previous pages that one of the features of the Catholic college from its beginning was the maintenance of a continuity between secondary and collegiate instruction. Few, if any, distinctions were made between high school and college curricula as they were organized into the program of the institution. However, after the Report of the Committee of Ten committed the high school to a function of preparation for life rather than preparation for college, a reorganization of Catholic college programs became essential. This redefinition of the high school's purpose motivated Catholic colleges to separate what had previously been a six or seven year course of studies into two distinct programs, one college and the other high school. 122 As for class nomen-

<sup>&</sup>lt;sup>121</sup> "Forty-Third Catalogue of the University of Notre Dame," 1887, p. 40.
<sup>122</sup> In 1872, one Catholic college offered a two-year course; 23 offered a four-year course (usually not separate from the high school); two a five-year course; five a six-year course; four a seven-year course. Twenty Catholic colleges did not respond to the Bureau of Education's request for information. The number of weeks to the term in this year ranged from 39 in one college to 52 in another. Forty weeks seemed to be the most popular. See the Report of the United States Commissioner of Education, 1872, pp. 762-790. These practices would have justified Brownson's criticism of the length of the course in Catholic colleges. He wrote: "In the former [the non-Catholic college] the course of instruction is limited to four years, and the vacations, some three in number, occupy three months of each year; in the latter [the Catholic college], the course extends to seven years, and as regards theological students to ten; the vacation is annual and of some two months' duration. So that the rational principle in the one case, that the student goes up to college to attend term, is reversed in the other, wherein he comes down from college to spend the Dogdays at home" ("Our Colleges," Brownson's Quarterly Review, 15 [April, 1858], 214).

clature, the style in vogue at most of the Catholic schools in 1860 was Third Humanities, Second Humanities, First Humanities, Poetry, Rhetoric, and Philosophy. If a seven-year program was offered, Rudiments came before Third Humanities. Twenty years later the Humanities courses were designated Academic.

Courses now understood to belong to the high school were called Humanities or Academic during the greater part of the half century after 1850. The high school was really functioning in all of the Catholic colleges, although it did not have a separate status for administration from the arts and sciences of the college program. The entire course of studies, high school and college, was regarded by the public as a college course, and all of the students, whatever course they were pursuing, were called "college students." Students in the first year of secondary instruction were given the same general classification as students in the last year of the college course.

From 1890 to 1920 Catholic colleges went through a period of reorganization. The purpose of reorganizing was to obtain some uniformity in college studies and to conform more closely to what was being done in the non-Catholic colleges of the country. The trend toward this organization was general, but the impetus came from St. Louis University. The plan for reorganizing the Catholic college as a four-year school, clearly separated from the high school, was called the St. Louis Plan. Although it was formulated primarily for Jesuit colleges, other Catholic colleges of the country were usually anxious to follow the example of St. Louis.

In 1887 the names adopted for the college classes at St. Louis were: Philosophy, Rhetoric, Poetry, and Humanities. These classes corresponded to the senior, junior, sophomore, and freshman classes of the non-Catholic colleges. Some Catholic colleges, although approving the St. Louis Plan, found it impossible to offer more than a two- or three-year college program. Whatever its length, it was clearly separated from secondary instruction. The new college organization did not call for any change in the content of the curriculum. As before, it was one of marked rigidity; no electives were allowed.<sup>124</sup> Although the curriculum at this time may not have been classical, Latin and Greek were not generally dropped

<sup>123</sup> Cf. Garraghan, The Jesuits of the Middle United States, III, 505 ff.

<sup>&</sup>lt;sup>124</sup> Cf. Marquette College; A Quarter Century, p. 55; and Ruth Everett, "Jesuit Educators, Modern Colleges, and the Elective System," Arena, 23 (June, 1900), 647–653.

from the requirements for a B.A. until 1919. In addition to the rigidity, there was a lock step which did not permit a student to advance more rapidly than the other members of his class. Four years came to be the length of the college course, no more and no less. The most natural way to leave the college was over the graduation platform; usually the colleges preferred not to flaunt nature.

However great the adherence of the colleges to classical education, it was not the only diet which the colleges were called upon to offer. Some years before 1850 it had become evident that not all students had the capacity, interest, or need for a classical education. After the Civil War, when the sciences began to invade the curriculum of non-Catholic colleges, Catholic colleges instituted courses which were partly classical and partly scientific. 125 By maneuvering the various elements of the curriculum, it was possible sometimes to have two courses - classical and scientific. Some colleges organized a separate ecclesiastical or predivinity course; it was still true that many of the boys in the colleges were aspiring to the priesthood. But neither science, culture, nor divinity was uppermost in the minds of the majority of college students; the commercial world had attracted them and they wanted a commercial education. Catholic colleges realized this. Though they did not usually grant degrees for the commercial course, they did offer it and conferred some kind of commercial diploma on the student who passed through it.126

In 1862 a uniform policy with respect to the commercial course was decided upon for all Jesuit colleges in the United States. First, the course was to be retained in all of the colleges to meet the needs of students and the demands of parents. It was a boon to the colleges financially. Second, it was to be strictly separate from the classical

<sup>125</sup> This was the Classical-Scientific course. In some colleges it was a carefully arranged course, but in most it was an adapted or amalgamated course. When it was combined, the student who attended the scientific lectures and could not pass the examinations on them received only inferior recognition on his diploma. Failure on the science examinations was not thought sufficiently important to withhold the degree or diploma.

<sup>126</sup> Cf. Garraghan, The Jesuits of the Middle United States, III, 247; David R. Dunigan, The History of Boston College, p. 148; Irenaeus Herscher, "The History of St. Bonaventure University," Franciscan Studies, XI (September, December, 1951), 387–390; Thébaud, p. 350; Garraghan, "Origin of Boston College," Thought, 17 (December, 1942), 617–656. According to Kenny, Spring Hill separated the commercial and classical courses in 1859 and granted degrees for both courses. If this is accurate, Spring Hill was an exception to the general way of handling commercial courses (Kenny, p. 211).

course, and Jesuit teachers were not to be engaged with it except for the teaching of philosophy.<sup>127</sup> In most Jesuit colleges, as well as in most of the other Catholic colleges, the commercial course was not given college status until about 1920. The purpose and the content of the commercial course as announced for Notre Dame in 1863 were typical for commercial courses in Catholic colleges. Notre Dame introduced a course for those:

. . . who cannot or will not avail themselves of a regular classical training, the means of acquiring a good English or Commercial education. It embraces Bookkeeping, an ample course of Arithmetic, with the elements of Algebra; and to a complete Grammar course it adds the study of Style; the principles and practices of the minor species of composition, especially Letter-writing, and a course of Religious Instruction. It is completed in four years and prepares students for commercial pursuits. 128

In addition to the tendency toward multiple curriculum organization, the Catholic colleges began to enrich their curricula during the years after the Civil War, especially after 1880, and permitted students to major and minor — or concentrate — in an area of knowledge. Modern languages were offered regularly and were part of the curriculum. French and German were most popular, but Spanish was common too; Irish was offered as an elective at Notre Dame. Geography was almost always taught as a college course and when progress was made in the development of natural philosophy, chemistry and astronomy began to receive special treatment as laboratory courses.

The traditional degree, the Bachelor of Arts, was by far the most popular degree, but as the colleges began to offer new curricula, new degrees were adapted to them. The degrees of Bachelor of Science and Civil Engineering were granted by some colleges. Of the one hundred and forty-nine degrees granted by all of the Catholic colleges in 1872, ninety-eight were A.B.'s.<sup>130</sup> As the curriculum continued to become more complex, new degrees were offered to distinguish the courses of study. By

<sup>127</sup> Garraghan, The Jesuits of the Middle United States, III, 122.

<sup>&</sup>lt;sup>128</sup> Lenoue, p. 30. <sup>129</sup> *Ibid.*, p. 28.

<sup>&</sup>lt;sup>130</sup> Report of the United States Commissioner of Education, 1872, pp. 762–790. In this year eleven non-Catholic (state and private) colleges granted 901 degrees. These colleges were: Harvard, Yale, William and Mary, Columbia, Dartmouth, University of Georgia, Brown, University of Michigan, University of Wisconsin, University of Pennsylvania, and the University of Vermont.

1910 Catholic colleges were announcing their willingness to grant most of the degrees that other colleges in the United States were granting.

After the enrichment and extension of the college curriculum and the organization of a four-year college course, Catholic colleges began to consider administrative organization and reorganization. Although this is a point which shall be treated in a later chapter, it can be said here that departmental organization began to creep into the Catholic colleges about 1890 and when this system became too complex separate schools were established; sometimes the school organization brought about the demise of departments. The school organization was found wanting, so beginning about 1920 there was a general movement for the creation of separate colleges within the institution. Some of the colleges which appeared were Arts and Sciences, Letters, Science, Commerce, Engineering, and Law. With this development there was the rise of professional schools, and with it, too, was the somewhat settled system from which Catholic colleges in the United States developed their present administrative and curricular structure.

# THE FACULTY OF CATHOLIC COLLEGES

The early Catholic college, like other colleges which preceded it on the American scene, was faced with many problems. Money, facilities, qualified students — these were constant issues, and equally important, though probably more difficult to resolve, was the problem of obtaining qualified teachers. All American colleges before the Civil War found it especially hard to recruit a talented faculty; frequently they turned to Europe and tried to build a faculty by importing teachers.

For six years before Georgetown admitted its first student, Bishop John Carroll pleaded with his friends in Europe to send him someone qualified to fill the position of Georgetown's principal teacher.<sup>1</sup> The founder of Georgetown was convinced apparently that no clergyman in America at that time had the necessary qualifications for the post. Although these repeated requests dispatched across the Atlantic did not bring the type of man Carroll wanted, the Reverend Robert Plunkett came from England in the summer of 1791 and was installed as president of Georgetown the same year.<sup>2</sup> The object of Carroll's search was a president, but no less aware was he of the need for having well-qualified teachers under the president.<sup>3</sup> From his correspondence one gathers that Bishop Carroll was more than mildly dissatisfied with Georgetown's faculty from the time the school opened until his death, but at the same time his correspondence indicates that he was realistic enough

<sup>&</sup>lt;sup>1</sup> Cf. Daley, pp. 71–73. Obtaining teachers for the colleges was no easy task, but neither was it easy to attract teachers to the lower schools (cf. Guilday, *The Life and Times of John Carroll*, pp. 790–800).

<sup>&</sup>lt;sup>2</sup> Easby-Smith, I, 36.

<sup>&</sup>lt;sup>3</sup> Daley, pp. 71-73. I have stressed "under the president," because Carroll had no concept of faculty participation in the making of college policy.

to know that pioneer efforts in a pioneer territory cannot always achieve fully the ideals one sets for them.4

Carroll's search for teachers for Georgetown was an activity duplicated in every other Catholic college in America. Before the Civil War the clergy in this country seemed, with few exceptions, unsuited for the task of directing the learning of boys in colleges; priests were interested in and generally better prepared for the frontier than for the classroom.<sup>5</sup> Turning to Europe for teachers was unavoidable, for qualified teachers, clerical or lay, were not to be found in sufficient numbers in this country. Both the diocesan colleges and the colleges conducted by religious communities were faced with the same problem, and both had to look to Europe. Sometimes it was easier for the religious communities to obtain qualified men for their schools than it was for bishops to do so, and for this reason many of the colleges founded by bishops were turned over to religious communities. When religious communities were not available or refused to accept a college, the bishop was often forced to close his school.<sup>6</sup>

Some of the European priests and religious who responded to the call of the bishops and brethren were highly qualified for positions in American colleges.<sup>7</sup> They may have been educated in famous universities and possibly had held responsible positions in European schools,<sup>8</sup> but too

<sup>&</sup>lt;sup>4</sup> Shea, A History of Georgetown College, p. 15 ff., and Easby-Smith, p. 36 ff., give the impression that Carroll was completely satisfied with the faculty at Georgetown, but Daley has shown how erroneous their views are. Carroll's correspondence shows that he was critical of all the priests whom he appointed to the office of president, but he was especially disappointed in Bishop Leonard Neale. He wrote that Neale was not capable of being in charge of the college, and he referred to Neale's appointment as a mistake (Daley, p. 154). Carroll did not approve of the convent or monastic atmosphere which Neale caused to prevail at the college and he speculated as to the value of pedagogical techniques and institutional controls which limited personal freedom while attempting to prepare young men to take their places in the world where they would meet all kinds of errors and vices and moral challenges (cf. Guilday, The Life and Times of John Carroll, pp. 800–801).

<sup>&</sup>lt;sup>5</sup> For some of the exceptions, see Guilday, The Life and Times of John Carroll, 792.

<sup>&</sup>lt;sup>6</sup> At one time or another every bishop who founded a school or college tried to interest a religious community in conducting it.

<sup>&</sup>lt;sup>7</sup> For a discussion of famous teachers, some of whom were Europeans, see James B. Macelwane, "American Jesuits in Science," Thought, 16 (March, 1941), 122–131; and Thomas Hughes, "Educational Convoys to Europe in the Olden Times," American Ecclesiastical Review, XXIX (1903), 24–39. Erbacher touches on this point (pp. 79–82).

<sup>&</sup>lt;sup>8</sup> The outstanding example was probably Father Schneider in Pennsylvania. He had been Rector Magnificus of Heidelberg University.

many who came to America were equipped neither by interest nor education for college teaching. They came to America with the intention of doing missionary work and in some instances their zeal for the missions motivated them to accept a teaching appointment in a college as a means of getting to this country. Although Europe was always a source of teachers for American colleges, particularly the Catholic colleges, probably fewer than 30 per cent of the teachers in Catholic colleges before the Civil War came from Europe. After the war teachers of European origin made up about 10 per cent of the total teaching staff, and after the beginning of the twentieth century the European contribution of teachers for Catholic colleges dropped even more.

In its years of beginning, the Catholic college was a house of Catholic doctrine or moral formation; there was no real need for a faculty made up of scholars, and probably no justification for demanding that teachers be especially prepared. However well some of the priest-teachers who came from Europe may have been prepared for work in the colleges, they found upon their arrival in this country two conditions which tended to reduce their effectiveness. First, there was the language barrier. Without communication between teacher and student, regardless of the academic preparation or the theoretical excellence of the teacher, in the practical school situation the teacher is ineffective. Second, the American Catholic college to which these teachers came was something quite unlike the colleges of Europe. The preparation of the European teacher was not directly useful, for the boys with whom the teachers dealt in an instructional relationship were not ready to undertake the studies expected of a college student.

When modern languages were added to the curriculum, and not merely listed as extras, most Catholic colleges were able to announce with some hint of superiority that the languages — French, German, Spanish — were taught by men to whom these languages were native. How this in itself was a special qualification is somewhat hard to explain, for surely every German spoke German, every Frenchman French, and every Spaniard Spanish. The ability to speak a language if one is to teach it is doubtless of considerable value, but the teaching

<sup>&</sup>lt;sup>9</sup> Members of religious communities who came to this country to conduct a college often had little, if any, facility in English (see my articles, "Historic Foundations of Catholic Colleges," *The Catholic Educator* [January, 1956], pp. 278–280, and "Orestes A. Brownson on Catholic Schools," *Homiletic and Pastoral Review*, LVI [April, 1955], pp. 563–570).

of language requires much more than this. The colleges making these grand gestures of excellence overlooked the obvious implication that their language teachers had qualifications which were not essentially higher than anyone—child or adult—in one of the countries in which the language taught was native.

But apart from these pretensions or mistaken notions of superior instruction, the lack of student readiness and unsteady devotion to study and things of the mind led many excellent priest-teachers to give up in despair; they left the colleges when they found that the colleges had little use for what they had to offer. Some of them associated themselves with seminaries and remained in teaching, others left the academic field altogether, a few returned to Europe. Not only did the individual teacher meet with these frustrations, the teaching orders did too. Father Augustus Thébaud, a famous and learned Jesuit, commented on the work being done in the Society's colleges in his Forty Years in the United States:

What did I find in St. Mary's [St. Mary's College, Kentucky] when I arrived there at the beginning of 1839? . . . The members of the faculty of St. Mary's were nearly all French and had brought with them their French notions of a thorough study of grammar and a long training in Latin themes, i.e., in translating from English to Latin. They were shocked at first by the impossibility of carrying out this programme. but when I arrived they had already adapted themselves to the exigencies of the place. As they were ignorant of the curriculum usually followed in the Protestant colleges, that is to say, of the previous academical course required for admission and of the four years' course preparatory to graduation, they found themselves obliged to look to their next neighbor for a practical solution of the problem. This neighbor was the Catholic college of Bardstown, twenty miles distant from them. On inquiring about it they were surprised to hear that their custom was to receive all boys who presented themselves, classify them as well as possible, keep them as long as they could, and grant them their degrees when they refused to stay.

This statement astonished our fathers. They saw the necessity of forgetting all of their French notions and their own ratio studiorum. After settling on the best plan according to their views, they found that they could not make their course of studies longer than three years. Even those students who had not been in an academy insisted on completing their course in three years. When I left in 1846 it had been a solemn fact that none of our graduates had spent more than three years in the college. Still the programme of studies printed in our prospectus was

sufficiently long and fair; but it was understood that this should be carried out when possible.<sup>10</sup>

Because these Catholic colleges were not in a full sense real colleges, the bishops and religious superiors were not especially selective in assigning teachers to them. Probably the primary requirement for each teacher was that he be a good disciplinarian; beyond this the superiors tended to show little concern. But whether they were interested in the internal welfare of the college or not, bishops and religious superiors were constantly confronted with the problem of man power: where were they to obtain all of the qualified men they needed for the educational and spiritual work that was to be done?

In their first years Catholic colleges had a great deal in common with other colleges in the country: the parallel was especially close where the faculty was concerned. Ministers were teachers in other colleges; priests were teachers in the Catholic colleges. But as the colleges grew in size and increased in numbers and as the demand for priests generally became greater in the United States, the task of teaching in the colleges became less clearly a function of the priest. Perhaps the Catholic colleges had something of an advantage over the other colleges of the country. Because most of the early Catholic colleges were seminaries as well as colleges, seminarians could be used as college teachers.

Although there was a decided preference for priest-teachers in the colleges of the nineteenth century, and to some extent this preference has persisted, priests were not always available for teaching positions in the colleges. We have noted that the Catholic college usually tried to be a seminary or a preparatory seminary as well as a college, and in such colleges the seminarians were called to college teaching when the need for teachers became acute. The seminarian-teacher, overworked with studies and teaching and probably narrowly educated, was only passably effective as a teacher, but he was at that time looked upon as the best answer to the problem of a college teacher shortage. He was doctrinally orthodox, morally sound, willing to follow directions, and his services cost very little. Mt. St. Mary's (Maryland) owed its continuity, probably its existence, to the fact that seminarians supported through their studies in the seminary connected with the college, taught in the college without remuneration.<sup>11</sup> Spring Hill, during the years it was under the

<sup>&</sup>lt;sup>10</sup> Thébaud, pp. 331-332.

<sup>&</sup>lt;sup>11</sup> Cf. Meline and McSweeny, I, 159 ff.

control of the Bishop of Mobile, used seminarians as college teachers, <sup>12</sup> as did Mt. St. Mary's of the West (Ohio), <sup>13</sup> and practically every other Catholic college. <sup>14</sup>

The quality of faculty in Catholic colleges before the Civil War left a good deal to be desired, but it is possible, also, to be too critical of these inadequacies. When the colleges were in reality little more than elementary or secondary schools, it was probably not a bad arrangement to alleviate the faculty problem by using seminarians as teachers; but the unfortunate, even damaging, aspect of this way of conducting college affairs, was that what was advanced as a temporary expedient tended to become, in many colleges, an accepted and permanent practice. It seems necessary and desirable to acknowledge that elementary and secondary schools do not need highly trained university-prepared men as teachers, but at the same time a study of teaching in Catholic colleges discloses that the colleges frequently were content to use teachers who had insufficient education or lacked competence for the positions to which they were assigned. There were attempts to give theoretical justification to the absence of definite standards for appointments to Catholic college faculties, and there were double standards: one set of requirements for appointments which applied to laymen, and another quite different set of requirements which applied to clerics. Sometimes the colleges tried to justify rather obvious faculty weaknesses by questioning the value of academic degrees, teaching experience, and reasonable teaching schedules. An example of this type of justification is quoted from Kenny:

The professors carried on these [offering Mass at the missions] and many other external spiritual activities on holidays and week-ends and vacation periods, never permitting them to interfere with their educational work [sic].

Our modern College Association spokesmen, who insist on a fixed and narrow limit of teaching hours in order that teachers shall have requisite leisure for recuperation and research, will look askance at the week-end missionary excursions of professors whose time in the classroom usually averaged five hours a day. Perhaps the men of those days were a sturdier

<sup>&</sup>lt;sup>12</sup> Kenny, pp. 68–73.

<sup>&</sup>lt;sup>13</sup> Michael J. Kelly and James M. Kirwin, History of Mt. St. Mary's Seminary of the West, Cincinnati, Ohio, p. 180 ff.

<sup>&</sup>lt;sup>14</sup> Cf. Erbacher, pp. 79-82.

race and were also infused with a zealous and resolute spirit that nerved them to double or treble the work of our moderns with immunity. Perhaps their view that College work consisted mainly of grounding their pupils in fundamentals and principles, reserving specialization for university courses where they thought it belonged, freed them from the necessity of toilsome research in fields they had already traversed. Perhaps, too, they received powerful supplementary support from the strength and light of God's grace, which, though their chief reliance, is a factor that our association professors are wont or care not to command.

Whatever be the cause or the case, the results speak loudly for the effectiveness of their methods; and facts are stronger than theories.<sup>15</sup>

Kenny expressed a typical nineteenth-century attitude with respect to faculty standards. He was also able to say that students were so absorbed in their studies "that the loss of distinguished professors occasioned no interruption of the courses nor of the quality of teachings [sic]."<sup>16</sup>

Besides priests and seminarians, some Catholic colleges assigned Brothers to take charge of students not yet ready for college studies, or for the regular classes, but were retained at the college nevertheless. Although thirty-four Catholic colleges were founded and conducted by congregations of Brothers, the Brothers have not played an important role in college teaching in America.<sup>17</sup> There is some evidence, too, that a few of the colleges engaged Sisters to teach lower classes. Notre Dame announced in 1864 that some of the younger students were taught by "highly competent female teachers." More numerous than Brothers or Sisters on the faculties of Catholic colleges for men, even from the earliest days of college history, were laymen. Although it is true that laymen outnumbered Brothers and Sisters, there were not many laymen.

<sup>15</sup> By permission from Kenny, pp. 180–182.

<sup>16</sup> Kenny, p. 259. It is simply impossible to accept Kenny's claim that distinguished teachers were not missed when they left, although Kenny's attitude is by no means atypical. When the function is not valued the functionary will not be highly regarded. Because Catholic colleges were not vitally interested in developing their students intellectually, they defined excellence of teaching to suit their own fancy. It is possible also to question Kenny's assertion that the students of that day—generally the nineteenth century—were equal if not superior to the students of today's colleges: "facts are stronger than theories" is a meaningless statement as it stands. Where are the facts? Kenny does not supply any, nor can he.

<sup>&</sup>lt;sup>17</sup> Congregations of Brothers have usually been engaged in elementary and secondary school teaching. Usually they regard these levels as their special mission. To say that they have not played an important role in college teaching is by no means to imply that their educational influence in America has not been great or good. Most of the colleges established by Brothers were short-lived ventures.

<sup>18 &</sup>quot;Twentieth Catalogue of the University of Notre Dame," p. 13.

According to Erbacher, there were 26 laymen out of 240 teachers in 25 colleges in 1850. The number of laymen increased to 55 out of 313 teachers in 34 colleges in 1855. By 1860 there were 33 colleges with a total teaching staff of 303, and Erbacher reports 63 laymen. In 1865 there were 385 teachers in 35 colleges, and 104 of the teachers were laymen. By 1872, with 55 Catholic colleges for men, the total teaching staff numbered 677, of which 80 were laymen, and in 1882, 56 Catholic colleges for men had a total faculty of 714. Of this number 427 were religious, 225 were not classified, 62 were definitely laymen. The lack of complete data makes it difficult to be positive with respect to the number of lay teachers on the faculties of early Catholic colleges for men.

The solution to the problem of faculty in Catholic colleges was not found in importing teachers from Europe or in securing the services of seminarians, Brothers, or nuns. The demands for the services of priests in sacerdotal work was great, the diocesan clergy was not sufficiently numerous, and religious communities did not have the wealth of talent necessary to staff real colleges. If Catholic colleges were to be fully staffed, it soon became apparent that laymen would have to be employed. Almost from the beginning laymen were associated with Catholic colleges, but it is probably a rather loose use of the term "faculty" to say that they were members of the faculty. They were employees and they were treated as such. Their status was probably little better than that of grade school boys. Laymen were bound by regulations quite as firmly as were the religious: clerics, priests, or monks; and though laymen had taken no vows they were required to live on the college grounds and conform to all religious exercises. A lay teacher could not leave the grounds without special permission and his candle was to be extinguished by nine in the evening. He was forbidden the use of alcoholic beverages and tobacco; if he violated any of the many regulations to

<sup>&</sup>lt;sup>19</sup> Erbacher, p. 79.

<sup>&</sup>lt;sup>20</sup> Report of the United States Commissioner of Education, 1872, pp. 762-781.

<sup>&</sup>lt;sup>21</sup> Ibid., 1882, pp. 596-630.

<sup>&</sup>lt;sup>22</sup> Erbacher has errors in his reports on enrollment in some of the Catholic colleges. Because he consistently overlooked the detail of documentation, one is justified in expressing less than complete confidence in his figures. It is reasonable, too, to be cautious in depending upon the information submitted by Catholic colleges to the Bureau of Education for inclusion in the Reports of the Commissioner of Education. Catholics were strongly opposed to the Bureau of Education when it was proposed and this feeling led many Catholic schools to refuse to co-operate when the Bureau attempted to gather statistics on schools.

which he was expected to conform, part of his meager salary was withheld.

The role of laymen was insignificant and in their work they were neither trusted nor appreciated. When a layman was engaged it was because no priest or seminarian was available; he was retained no longer than was absolutely necessary. And yet despite this unenviable position of the lay teacher during the entire nineteenth century, the history of faculty development in Catholic colleges is mainly a chronicle of the addition of qualified laymen to the faculties.

Even though from their first days in the United States it was obvious that Catholic colleges could not be manned by clerics exclusively, the colleges found it difficult to accept laymen as teachers and more difficult to accord them equal faculty status with priests and seminarians. This was due in part to the nature of the Catholic college itself, and also to the nature of its administration.<sup>23</sup> Because laymen did not enjoy status in Catholic colleges, the quality of lay teachers who responded to the needs of the colleges was not usually high. In some instances laymen who taught in the colleges were former seminarians who used the position as a stepping-stone to something more attractive, or as an exit from the seminary. In other cases lay teachers were prospective seminarians who took a position to get a "taste" of clerical life. It was rare and indeed surprising when a layman attempted to make a career out of Catholic college teaching.

The following correspondence indicates some of the anxiety a layman experienced before accepting a position in a college:

1st: What are the duties of the Professor of English Lit?

2nd: How many classes and of what size would he address, and about how old (the average) would his students be?

3rd: When not engaged with his classes, would the Professor have his time to himself — would he be his own Master?

4th: Could he, during the vacations, go away from Notre Dame to visit or travel, or to do as he pleased?

5th: Can you give me some idea of the hours he would be expected to observe at Notre Dame — when to rise, when to go to Mass, when breakfast, recreate, retire, etc.

9th: Could I write freely to my friends and receive letters which would not necessarily be opened to the inspection of the Rev. President or the Rev. General, or anyone but myself?

<sup>&</sup>lt;sup>23</sup> Cf. infra, pp. 144-159.

I have been for some years what is known as a free liver. I have taken wines and liquors with my friends whenever I felt like it and have sometimes taken more than was good for me . . . I am a smoker — but have never in my life chewed. I have been through the pipe and cigar stages, and now smoke only cigarettes. . . .

I like regular hours, method, a quiet life. I think I could prepair [sic] myself for the Chair of English Literature, but could not attempt anything outside of it in your University. . . . One thing - I am a confirmed misspeller. It is an open secret and it is a constitutional weakness which is

beyond all human aid.24

<sup>25</sup> Daley, p. 93.

Laymen in Catholic colleges were assigned duties which required little academic competence and less responsibility. At early Georgetown "masters of the respective classes, if clergymen, were to advance with their students to the beginning of the Poetry year."25 A layman, however, stayed with his drawing, music, fencing, or rudiments. In some of the colleges the English teacher could be a layman, but his subject enjoyed little respect. Carroll commented on the English teacher and to some extent, it seems, disclosed his attitude both toward the function and the functionary: "But as it cannot be expected that the meer [sic] teacher of English will be a candidate for Holy Orders, it is proposed to give him £80 [about \$200] per annum."26 If there was some prospect that the lay teacher might become a candidate for Holy Orders, he may have fared somewhat better in the early Catholic colleges.

There were other things that the lay teacher was expected to do around the college, and sometimes they were not very clearly related to any academic function. The president of Mt. St. Mary's dispatched Professor Ernest Lagarde, in 1869, to collect past due tuition payments from Southern and Northern students. Fifteen thousand dollars were due from the South and \$20,000 from the North. Lagarde spent the entire summer and part of the regular school year as a collector, but he was able to return with only seventy-five dollars to show for his efforts.27

It was as a teacher of commercial subjects that the lay teacher established himself in the Catholic colleges. The commercial course was not recognized as a college course until early in the twentieth century;

<sup>&</sup>lt;sup>24</sup> Charles Warren Stoddard to Fr. Daniel Hudson, September 12, 1884, University of Notre Dame Archives. <sup>26</sup> Ibid., p. 74. <sup>27</sup> Meline and McSweeny, II, 85.

because it was not essential to the work the college recognized as being important, it was considered to be an appropriate function for laymen. But this raised further questions:

With the opening of the session 1858–1859 the classical and commercial courses of the University [St. Louis] were separated, distinct class-rooms and professors being assigned to each. . . .

The type of mercantile or English course thus devised to satisfy contemporary needs was often of a superior kind as exemplified in the one introducd at St. Louis University towards the end of the fifties. But a serious difficulty was involved in the process; these business and English classes could not be provided with Iesuit professors when the latter had the classical students to instruct. The result was that numerous lay professors had to be employed with a consequent financial burden placed upon the school. As a solution of the problem some saw nothing else to do but discontinue commercial classes altogether. Father Druyts, when vice provincial, was ready to proceed to this measure. Speaking of the burdensome activities of the vice-province, he said in a letter to Father Beckx, January 1, 1860: "The greater glory of God demands that we do not recoil, on the contrary that we go ahead, a thing we might be able to do, even with our meagre numbers, if it were not for the double course of studies [classical and commercial] in our Colleges, a result of which is that we are forced to employ a great number of professors."28

In the 1880's the regulations governing Jesuit colleges in the Missouri Province prohibited Jesuits from teaching commercial subjects, and in Jesuit colleges, from that time, commercial subjects which were considered inferior, were taught by laymen. Philosophy, when it gained a place as a separate course in the curriculum of the colleges, was generally reserved for clerical teachers. At Marquette University, as her historian points out, laymen invaded all of the other branches of study and "by 1931, philosophy was about the only branch taught exclusively by Jesuits." Most of the colleges tried to keep laymen out of philosophy departments.

Aside from some bias against laymen in early Catholic colleges, there were other good reasons why faculties were made up mainly of priests and seminarians. Few laymen were qualified to teach, and the colleges could not afford those who were. Other American colleges were faced with something of the same problem and they solved it in the same

<sup>&</sup>lt;sup>28</sup> By permission from Garraghan, The Jesuits of the Middle United States, III, 247-248.

<sup>&</sup>lt;sup>29</sup> Raphael N. Hamilton, S.J., The Story of Marquette University, p. 273.

way: by appointing ministers to their teaching staffs. When Georgetown opened her doors the usual salary for a master in the colleges of America was from £150 to £200 a year. The rate Bishop Carroll approved for Georgetown's teachers ranged from £60 to £80 a year. Such a salary did not attract well-qualified laymen; only a clergyman could maintain himself on such a pittance. As years went by there was little improvement in the salary picture. In one Catholic college after the Civil War a priest appointed to teach metaphysics, ethics, and senior English commanded a salary of twenty-five dollars a month. The professor of theology in the seminary at the same institution received a salary of fifty dollars a month. A lay teacher at the same school at the same time received seven hundred dollars a year. One year when enrollment declined, two hundred dollars were subtracted from this layman's salary without his knowledge or consent. When he promptly resigned, the original figure was restored and this man remained at the college.<sup>31</sup>

Laymen were certainly discouraged from associating themselves with Catholic higher education, for generally they were required to gamble on the prospects of feeding and clothing their families. If enrollment was low or dropped off, they were expected to teach at a lower salary or were dismissed; if enrollment was high they received none or few of the advantages of their gamble. There were, of course, no tenure policies at any of these institutions. But worse than the absence of a definite policy with respect to tenure, the colleges regarded all laymen as temporary employees who were completely expendable.

In view of all these conditions which militated against outstanding or even good college faculties, Erbacher, perhaps somewhat wishfully, writes as follows:

The professors and teachers of the colleges were on the whole excellent men. They had received a good education themselves, frequently abroad, and were well prepared for their tasks to which they devoted their entire life. There were many scholars among them, not only in theology and philosophy, but also in the languages and sciences, and not a few wrote textbooks which have come down to our own day and are still found in some classrooms.

30 Daley, p. 52.

<sup>&</sup>lt;sup>31</sup> Meline and McSweeny, II, 36 ff. That the salary could have been adjusted downward without the knowledge of the teacher is some indication of the status of the teacher at Catholic colleges.

The laymen who taught at these colleges were generally highly trained men. About one third of them possessed an academic degree, usually the degree of Master of Arts.<sup>32</sup>

It is possible to agree with Erbacher's claim that the teachers in the colleges were excellent men and at the same time to take exception to his conclusion that they were good college teachers. If evidence could be mustered to show that any significant portion of the teachers in Catholic colleges, during the years which concern Erbacher, had received their education abroad, then it would be possible to accept the statement as being one of fact. But with the exception of the promising seminarian or young priest who was sent to Europe for studies, most of the teachers were young priests who stayed on after ordination, or seminarians, who certainly had not ventured far physically or intellectually from the seminary and college in which they were studying and teaching.33 Nor did many Catholic college teachers spend their entire life in teaching. One need read only a few histories of Catholic colleges to suspect that the most serious defect of faculties was their impermanence. It was unusual for the priest-teacher to remain at a college for more than three years if he was not a member of a religious community, and it is not likely that the seminarians remained in college teaching for more than about two years. Even the members of religious communities were shifted regularly from one type of appointment to another. Laymen certainly were not permanent, although a few spent a lifetime in one college. The dedication of which Erbacher wrote was not an outstanding characteristic of the faculties of early Catholic colleges, and the permanence to which he referred does not belong to history, but to the conditions which now surround the faculties of Catholic colleges.

However sympathetically one reads the record of Catholic college history, it is impossible to say that the Catholic colleges had their share of scholars, and that they did not is not too difficult to understand. Nor is the careful writer inclined to agree with Erbacher's statement that laymen in the colleges were "usually highly trained men." Some of them had the Master of Arts degree, but during those years to which Erbacher has reference, the Master of Arts degree was not a degree in course.

<sup>32</sup> By permission from Erbacher, p. 82.

<sup>33</sup> It should be mentioned that religious communities often brought young men with them from Europe and some of these young clerics had received some education abroad. Usually, however, their theological studies were completed in this country.

It is not possible to say just what the degree did mean at that time, but one who believes that it always meant high training is excessively optimistic. Anyone who inspects the graduation rolls of some of the colleges will find that master's degrees were often granted to teachers while they were teaching at the college, and these degrees were usually granted without the formalities of course work or examinations.

It would be unfortunate, indeed, if one were to attempt to tarnish the record of Catholic higher education with an excessively critical account of the history of teaching. The record of the colleges is a remarkably good one when seen in context, but one would be seeing less than a complete picture if weaknesses were wished out of existence. However, it is equally unfortunate for historians to gloss the record with exaggerations of excellence far out of proportion to reality. Some Catholic college historians have discovered that every Catholic college president was a great scholar and an administrative genius; every Catholic college teacher was endowed with wisdom, intellectual brilliance, and prudence; all of the students were perfect or near perfect morally and intellectually. These flourishes may make good reading, they may convince some readers, but they are not good history. One may read, for example, in some of the histories dealing with particular schools, that the faculty was the best on the continent. All of the teachers were scholars of the first order, all were skilled craftsmen in the classroom, all were leaders of men and gifted directors of boys. In addition, many were missionaries who spent three or four days of the week at the college and the rest of the time in the region surrounding the college dispensing the Sacraments.

There is no reason to insist that some of the faculty of the early colleges were not excellent teachers or good scholars, but the great majority were seminary-trained and products of the very school in which they are sometimes alleged to have purveyed their erudition. One need not dispute the claim that some of these men became scholars and teachers of quality, but those who did represent only a small and rather insignificant portion of the total teaching corps.<sup>34</sup>

In many of the early schools the teachers were young men who had completed their predivinity course and were dividing their time between

<sup>&</sup>lt;sup>34</sup> Probably the outstanding priest-scholar in the colleges of the nineteenth century was John A. Zahm, C.S.C. In addition to his personal achievements in science, he exerted considerable influence as Provincial of the Congregation of the Holy Cross by encouraging the Notre Dame faculty to engage in scholarly work. Zahm's thesis was: we cannot have a university unless we have a scholarly faculty.

seminary studies and teaching duties in the college. Frequently these young men remained at the college after ordination and taught a year or two before going to the missions or to a parish. When they left, their places were taken by others, seminarians and young priests, and so it went. Certainly there was little stability as far as the faculty was concerned, and little time, surely, to lay claim to scholarly achievement or excellence. The lack of a stable faculty was the chief reason for bishops turning over their colleges to religious communities whenever possible; but even in those colleges conducted by religious communities this defect was remedied only slightly. Because the Jesuits were able to offer a definite plan of studies for colleges and usually a complete and relatively permanent faculty, they were often invited to take charge of colleges established by bishops. The Jesuits had more colleges offered to them than they were able to accept, and to their credit it must be said they were reluctant to assume charge of a school unless they had teachers available to staff it.

Orestes A. Brownson believed that Catholic colleges tried to do too much. They assume, he wrote, "the responsibility of conducting education from its rudiments to the immediate preparation for one of the learned professions." And in addition to teaching, most of the Catholic colleges furnished board and room, and assumed the responsibility not only for moral guidance, "but in the case of youth of tender age, of a much more assiduous care." All students, he observed, were put under the same care, and regardless of age were made to conform to the same regulations. The president and the teachers usually had pastoral duties to perform and they left the major burden of caring for students in the hands of the prefects.

Brownson did not complain of the teaching in Catholic colleges, although he did not believe that the teachers were scholars. He did concede, however, that they were doing as well as could be expected, but he was critical of the tendency on the part of priest-teachers to consider their classroom activities as secondary rather than primary:

This diversion makes the education of youth a matter of secondary interest, and any reflecting man cannot fail to perceive that instruction so given is to a degree merely perfunctory, and falls short of what it should be.<sup>37</sup>

<sup>35 &</sup>quot;Our Colleges," Brownson's Quarterly Review, 15 (April, 1858), 218.

<sup>36</sup> Ibid.

<sup>&</sup>lt;sup>37</sup> Ibid., p. 231. Brownson touched on a critical point here, but it is impossible to

Probably the best evaluation of the teacher in the nineteenth-century Catholic colleges came from the pen of Brownson. He wrote that any benefits derived from the Catholic college were due to the skill, ability, and energy of the teachers, and certainly not from the administration or the organization of the colleges. "We owe to the men, not to the system," any success that the Catholic college has enjoyed.<sup>38</sup>

#### RIGHTS AND DUTIES

The Catholic college teacher was expected to be a paragon of versatility, but more than anything else his duty was to see to it that the boys were constantly supervised, for the college was usually more careful of the student's discipline than of his academic development. This required long hours of watchfulness and permanent residence at the college. A student's recollection indicates the solicitous vigil the colleges kept for their students:

I was sent to Mt. St. Mary's . . . and arrived there on the 12th of April, 1825. On the evening of that day my attention was attracted to two young seminarians loading muskets with buckshot. I was informed that they patrolled the premises all night (from 9 p.m. till 6 a.m.), to prevent anything like malicious intrusion, or the entrance of anyone not entitled to the Seminary grounds.<sup>39</sup>

It was the unusual college which did not require its teachers, lay and clerical alike, to remain at the school even during periods of vacation. Permission to leave the school could be granted only by the president, and there is some reason to believe that this permission was not easily gained. The teachers were "mothers" to the students more than they were their teachers. They looked after their dress, decorum, recreation, and studies. They spent most of their time with the boys and enjoyed little or no leisure to pursue intellectual interests associated with their teaching.

The testimony of the famous Brownson is interesting and significant in this connection: in 1862 he was invited by Father Edward Sorin to join the Notre Dame faculty. A letter is extant which is evidently an

suppose that the priest who is a teacher could put his distinctive priestly functions aside or consider them in any way to be secondary to the duties of a teacher. The priest is not ordained to be a college teahcer; he is ordained to offer Mass and bring the Sacraments to the people.

<sup>38</sup> Ibid., p. 235.

<sup>39</sup> Meline and McSweeny, I, 139.

answer to Father Sorin's offer. Apparently Sorin indicated that Brownson's duties would begin early in the morning and continue without respite until late at night. After some delay Brownson notified Father Sorin, the religious superior and president of the University, that the physical requirements of the position were more than his health could bear.<sup>40</sup> Brownson never joined the Notre Dame faculty. He was aware that in some of the colleges the duties of the teachers included, in addition to prefecting and teaching, such physical work as laying brick, landscaping the grounds, and perhaps on occasion cleaning the stables.

Considering the array of nonacademic duties imposed on the faculty, what could its role have been? Its role was one of subservience and insignificance. The college system could not produce big men, men of vision, or scholars. But it did tend to produce the exact opposite — small and fearful men - and teachers with few academic ideals who had little respect for the world of ideas. A college faculty is no better than the individuals who make it up, and the faculties of the colleges throughout most of the nineteenth century were composed of individuals who did not know what it meant to be members of a faculty; or if they did, they did not have the courage to insist upon their rights as faculty members. They had no share in external affairs, nor did they recognize it as their duty to keep before the public a clear conception of the function of their colleges. College faculties did not speak to the public, the administrators did, and the college became whatever the president wanted it to be. No wonder, then, that the public held the teachers in low esteem, and regarded them as interesting but essentially nonproductive nonentities.

Internally, the faculty should have shared in the determination of college policy. Such sharing was both their right and duty, but the faculties were either unable or unwilling to discharge their proper function. In some colleges lay members of the faculty were excluded from meetings where college policies were considered, or if they were present they were asked to leave when important topics were brought forward for consideration. Because faculties in Catholic colleges did not insist on sharing in policy-making they were remiss in discharging their duties. This failure to be more than mere functionaries was a serious

<sup>&</sup>lt;sup>40</sup> Orestes A. Brownson to Father Edward Sorin, January 6, 1863, University of Notre Dame Archives.

shortcoming, but possibly the system was more at fault than the men who staffed the colleges.

The first colleges in America tended to set the pace for the colleges that followed. This influence was very obvious in curriculum, and less obviously, though no less effectively, the influence of Georgetown was strong on the administrative pattern that was formed. Bishop Carroll established a code for Georgetown which, as it applied to the faculty, relegated the individual teacher to a position completely subservient to the religious superior or the president. For all his democratic ideals with respect to the government of a college, Carroll gave no indication of recognizing the faculty's proper role. According to the set of regulations he devised, the president of the college was the final authority on every internal matter, but Carroll did advise the president that:

Whenever business can be done by the professors themselves, let it be left to them. The president and the academy will find great advantage in this; and in general his government will be made easier for him by his testifying in, and where it may be done, consulting concerning all business relative to the conduct of education, with the head professors who will be flattered by such attention.<sup>41</sup>

From Carroll's day and the founding of Georgetown to the days of Bishop James Roosevelt Bayley and the founding of Seton Hall, there was perpetuated the general misconception that a good president meant a good college and a poor president meant a poor college. Undoubtedly there was a relationship between the ability of a president and the success of a college, but the philosophy of administration in Catholic colleges made the quality of the colleges unusually dependent upon their presidents. Bishop Bayley wrote in his diary: "it is more difficult to find a good college president than to find a good anything else in this world. All that the college needs to insure its permanent prosperity is a President."

Bishop John Dubois, founder and until 1826 president of Mt. St. Mary's, expressed the approved view as to the place of the college teacher. In a letter to Father Thomas Butler, president of Mt. St. Mary's from 1834 to 1838, Dubois voiced the conviction that religious com-

<sup>41</sup> Daley, p. 73.

<sup>&</sup>lt;sup>42</sup> Edward F. Kennelly, A Historical Study of Seton Hall College (unpublished doctoral dissertation, New York University, 1944), p. 57.

munities were the only answer to the problem of staffing Catholic colleges and seminaries.

No education can be given on moderate terms in this country, but by means of a society. Professors receive such enormous salaries that able ones would absorb the whole revenue of the College, unless enormous board and tuition are required; - to give you an example: the professor of grammar in Columbia College here, gets \$2000 a year. Nor can they depend long upon a good one, who, if eminent, will be bought by another institution which will offer a higher salary. No subordination and harmony can prevail among professors not united by the vow of obedience, and of course no subordination among the children constant witnesses of the misunderstanding among their teachers; - nor can piety prevail as in a pious and religious order.43

In somewhat the same vein Father John Hughes, later the militant Archbishop of New York, wrote to Father Butler on the management of a house of education. He wrote:

For a college or house of education, a republican form of government will never answer. Ideas destroy each other in comparison and analysis of views — and it will be difficult to secure that cordial and zealous action which is necessary when the executive in the case is called upon to do the thing which, in deliberation he had opposed. The government is as the human body and it will not do for the hands and the feet to enter into the deliberations of the head, otherwise they will oppose sometimes and having opposed, they will either not obey at all, or if they do, it will be with such symptoms of reluctance as will still manifest opposition.44

Neither Bishop Dubois nor Father Hughes, it appears, had any appreciation of the contribution a good faculty could make to the management of a college, nor did either seem to know anything about the history of higher education or the traditional prerogatives of the faculties in the great medieval universities. These two prominent and influential figures were not alone in believing that somehow the director of a college or its president was endowed with omniscience. Administrative authority is desirable, even necessary, but it does not extend to all areas of college activity with equal validity. The primary considerations of a college are intellectual, and of course decisions must be made, but they should be made by those competent to make them. College presidents or other administrators may attain considerable eminence in a field of knowledge,

<sup>43</sup> Bishop John Dubois to Rev. Thomas Butler, February 22, 1837, quoted in Meline and McSweeny, I, 360–361.
44 John Hughes to Thomas Butler, July 15, 1837, quoted in ibid., p. 367.

but they may not claim expertness in any field of knowledge because of the administrative or ecclesiastical authority they possess.

The Catholic college of the nineteenth century was an administrator's college; as the administration of the colleges became more complex the place of the faculty was more completely submerged.45 This precedent for authoritarianism received special reinforcement at The Catholic University of America. When Dennis O'Connell was appointed rector of the University in 1903, his attitude suggested that he considered domination of the faculty the rector's chief function. By his highhanded actions and his indifference to the academic senate, he cultivated opposition on the faculty. And the ecclesiastical rather than the academic framework in which the University's statutes were devised established the rector as the supreme governor of the University. O'Connell insisted on exercising this authority, although previous rectors had acted in close co-operation with the academic senate and a local precedent had been established in the direction of encouraging faculty expression in the creation of academic policies. Here, according to Barry, "the trouble began. O'Connell was determined to restrict, and rightfully so, all attempts at governmental authority on the part of any individual professor, faculty or the senate itself."46 O'Connell's campaign for dictatorial authority was successful, and the senate, though retained in name, could neither make laws, formulate judgments, nor make policies. Strict authoritarianism in college government was directly approved by the trustees of Catholic University and tacitly approved by most of the bishops of the United States.

American colleges were founded with the principle made very clear that control was to be external and this principle was confirmed in theory and practice as higher education in this country developed. External control is the precedent; it is the voice of tradition. It is not easy to reverse this tradition and for the most part it has not been reversed. To indicate that the control of American higher education has always been

<sup>&</sup>lt;sup>45</sup> It is possible to speak of a master's university, a student's university, and an administrator's university. For a brief discussion of the two former types, see supra,

<sup>&</sup>lt;sup>46</sup> Colman J. Barry, O.S.B., The Catholic University of America, 1903–1909, p. 135. Barry's parenthetical "and rightfully so" has meaning only if he is referring to the legal interpretation of the statutes. Any other application is entirely foreign to sound theory of college government. The trustees conducted protracted hearings on the relationship between the faculty and the rector, but their decision was based on the University's statutes, which had been prepared by men who thought of the University as a "big seminary." The judicial atmosphere at the hearings and the publicity they were given strengthened the force of their findings.

from the outside, and is today, is not to endorse the practice—it is only to recognize it. This method is at best an ineffective way to conduct an intellectual agency. It is a deplorable situation if members of the faculty are reduced to the status of mere functionaries, hired hands, or second-class citizens. Today, however—with some few exceptions—the philosophy of teaching subscribed to in Catholic colleges may be expressed in the words of Bishop John Lancaster Spalding:

The teacher should be trusted and cheered in his work. To make him a slave to minute observances, the victim of a system of bureaucratic regulations, is to take from him the joy and delight he should find in his work and to superinduce in him a servile disposition. To degrade him to the level of a machine is to make him unfit to mould and inspire free men.<sup>47</sup>

Some Catholic college administrators ignore the views of the faculty on academic matters. But a few enlightened administrators in Catholic colleges have often in the recent past attempted to create a forum where the faculty could share in the formulation of academic policy. These efforts have for the most part been abortive, not because of the imposition of administrative safeguards or threats of reprisal, but because the faculties themselves have been indolent and were indifferent to the challenge of fulfilling their proper role as members of a master's guild. If a faculty refuses to be a faculty, what is left for the administrator other than to follow the general practice of giving orders to subordinates?

The Catholic college, it is true, has had a long tradition of administrative control. The presidents of the early colleges were encouraged by bishops and religious superiors to rule their houses of study without interference from the faculty, and this precedent has been retained with few exceptions. The early college, because it was a house of moral formation and Catholic doctrine, may have been justified in refusing to permit the "hands and the feet to interfere with decisions made by the head," but the Catholic college today is more fully an intellectual agency than its predecessors and it is simply impossible to suppose that all of the decisions in a college can be made by an administrative head. There is fertile soil in American Catholic higher education for the development of effective faculty control and the colleges have the opportunity to lead the way in creating colleges and universities wherein the faculty may enjoy full faculty status.

<sup>&</sup>lt;sup>47</sup> Opportunity and Other Essays and Addresses, p. 121.

### CHAPTER V

# STUDENT LIFE AND ACTIVITIES IN THE CATHOLIC COLLEGES

#### STUDENT LIFE

It is common to make references in educational writing to the typical or the average student; but in the history of the Catholic colleges in the United States, as with colleges generally in this country, it is simply impossible to speak of the average student. One would be inclined to begin this chapter by saying that the student body of American Catholic colleges before the twentieth century was as heterogeneous as the population of the country; but though this would be true in one sense, it would also be somewhat misleading. Whether the colleges were denominational or state controlled, they tended to be class schools; perhaps they did not openly cater to the upper classes, but in the natural course of events only the sons of the upper classes attended the colleges. Still, the population of the colleges was extremely heterogeneous, and there were few, if any, assumptions possible with respect to age, preparation, or ability of a student in the Catholic colleges in the century before 1900. A statement such as the following was not unique:

In 1865 I entered Boston College as a pupil. It was the second year [sic] of its existence as a school. . . . Fifty scholars ranging in years from twenty-six to eleven made up the entire membership. . . . Most of us were in Second and Third Rudiments . . . The first pupils were all shades of industry and idleness.<sup>1</sup>

Although a few colleges attempted to devise entrance requirements more imposing than the mere ability to pronounce some language other than English, the majority took all the boys who came and kept them

<sup>&</sup>lt;sup>1</sup> Henry C. Towle, "Pioneer Days at Boston College," The Stylus, 11 (June, 1897), 332–338.

as long as they would stay. College students ranged in age from boys who were mere children to young men in their late twenties; the same academic activities and the same rules of conduct applied to all without regard for age differences.

The reasons why boys attended colleges were as diverse as their ages and abilities. To suggest that the sons of the upper classes attended college is not to imply necessarily that their parents were college-trained. Some of them were, of course, although there was much less of an academic background in the heritage of Catholic college students than there was for the students of some of the better denominational colleges of the East. People of means sent their boys to college; people with ideals did so whenever possible.

It was probably true in Catholic colleges to a much greater degree than in some of the other colleges of the nineteenth century that boys who had some inclination toward clerical life were admitted by the colleges and supported through their studies either by the colleges or the bishops. But however many exceptions there may have been to economic obstacles, it was still generally true that the college was not the school for the common man, and there was no intention on the part of any of the educators of the time to provide the advantages of college training for any class other than the elite. Still, the class from which the boys came does not begin to explain their reasons for being in college, nor can one be certain that the prestige parents sought for their sons was a transferable motive. Some boys attended higher schools because they were interested both in things of the mind and in preparing themselves for professional life; they tried to take every advantage of the educational facilities provided by the college. Other boys with professional objectives shared in the advantages of the intellectual community only to the extent necessary for them to achieve their professional goal. It would not be an overstatement to claim that the college of the nineteenth century was a vocational school in that at least half of the students had vocational objectives. Many, of course, hoped to go to the seminary; for this reason the early Catholic college has been referred to as a nursery of vocations. "Some of the elder came for reformation of character; some were belated aspirants for Holy Orders, who had acquired a vocation late in life; and with these were mingled boys just removed from the lowest grammar classes. . . ."2 After the Civil

<sup>&</sup>lt;sup>2</sup> By permission from David R. Dunigan, A History of Boston College, p. 90.

War, when commercial programs became more popular, there was no doubt at all that the boys who pursued these courses were vocationally inspired.

The tendency on the part of some "old-timers" to look back at the "good old days," and regret that the time when students were really students is gone, may be explained in several ways so long as the explanation does not include an endorsement of the claims that some "old grads" have made. Evidently the many accusations hurled against the students of today are based to some extent upon a false impression either of this generation or of the past generations. From some of the histories which have described the early Catholic college and its educational "bill of fare," one might gather that the students at these colleges were intellectual giants and that their only thoughts were for satisfying their intellectual appetites. But one teacher of the period wrote that in all of his years as a college teacher he had never known a boy to open a book unless forced to do so by his teacher.3 This was an obvious exaggeration; nevertheless, it was the remarkable and rare young man who had intellectual ideals. Should this be thought unusual, one must remember that the climate of the time did not place any great premium on intellectual values. This was a pioneer land; it was the man of action, not the man of contemplation, who became successful.

Generally boys attended college at the encouragement of parents who wanted success for their sons. But the college degree seemed to mean very little as evidenced by the fact that so few students bothered to take it. Still, a college background could open some doors, for a college education, or part of a college education, was a rare thing. The young man who had it had something which could be sold.

Colleges became aware of this attitude toward the end of the nine-teenth century and began to capitalize on it; earlier they had been engrossed with the old humanism, and because this was their interest they were tolerated as steppingstones to success, but they were valued very little for what they were. The lack of rapport between colleges and their students was the result of the colleges going in one direction and the students in another. Some time passed before the curricular controversies were resolved. Finally and perhaps unfortunately the colleges capitulated to the vocational demands students made on them; the curriculum trends of American colleges indicate this rather clearly.

<sup>&</sup>lt;sup>3</sup> Meline and McSweeny, II, 71.

<sup>4</sup> Cf. Butts, pp. 204-224.

Some boys were sent to a Catholic educational institution, not necessarily to the college which may have been part of the institution, because their parents wanted to protect their morals or were sincerely interested in obtaining for them a thorough training in Catholic doctrine. It is unfortunate that the parents did not have broader goals for their sons, for however valuable these objectives were they contributed little to the intellectual life of the college.

It is essential, of course, to examine all of the features of these colleges before making any effort to evaluate them. Even then they must be judged within the context of their own time. But one question too frequently neglected has been: what did the student bring to college with him? We have already said that some of the early Catholic colleges were weak in faculty and facilities, but it must also be said that the students, most of whom were being exposed to some semblance of culture for the first time, brought little or nothing to the colleges. It has often been a favorite theme of writers to deplore the mediocrity of our early colleges and to dwell on the refrain that students were shortchanged by their Alma Maters. Few writers have admitted that the students, unconsciously surely, but nonetheless certainly, did not help to create an intellectual atmosphere at these schools. What a student brings to college is as important to his development as what the college is able to offer him.

Catholic colleges before 1850 were usually little more than elementary schools during their first years. No doubt a more ambitious program was out of the question, for the prospective students had neither the preparation nor the desire to go beyond the courses in reading, writing, arithmetic, and English which the prospectuses of most colleges announced. John Carroll's plan for Georgetown was probably more detailed than the plan for any other Catholic college in the half century before 1850. In this plan it was announced that boys of at least eight years of age who were able to read and write would be admitted.<sup>5</sup> The first prospectus for Spring Hill limited enrollment to boys under twelve,<sup>6</sup> and the University of Notre Dame admitted children of elementary school age.<sup>7</sup> St. Louis<sup>8</sup>

<sup>&</sup>lt;sup>5</sup> Daley, p. 92. Bishop Carroll's plan was broad and envisioned Georgetown as a complete college. The Bishop knew, however, that the college could not spring into existence overnight and he was content that the school should go through natural periods of development.

<sup>&</sup>lt;sup>6</sup> Kenny, p. 70.

<sup>&</sup>lt;sup>7</sup> Hope, p. 65.

<sup>8</sup> Garraghan, I, 292.

and Villanova9 were probably little more than good grammar schools during their first years. At St. Louis, according to the catalogue of 1869-1870, "No student will be received under the age of ten, nor over that of sixteen, unless he is considerably advanced for his studies."10 Mt. St. Mary's was intended to be a petit séminaire and during its early years offered courses in reading, English grammar, and practical arithmetic.11 Although students aged eight to fourteen were admitted,12 Holy Cross was able to offer a course which was somewhat unusual for a college at its stage of development and the course differed "from all other colleges in New England, in as much as it [combined] an English high school and a Latin school with a collegiate course . . ."13 At St. Joseph's in Philadelphia in 1851 "the average age of the first collegians was something less than 12 years."14 Gonzaga College in Washington, D. C., offered First, Second, and Third Grammar in 1820 to students who were very young.<sup>15</sup> Marquette College, in its formative years in 1881, admitted students for the lower classes - reading and writing - but turned away students who were too advanced for these elementary studies.16 At St. Joseph's College, Bardstown, Kentucky, and Xavier College in Cincinnati the age of admission ranged from ten to sixteen.<sup>17</sup>

The boys who came to these first colleges ranged in age from six or eight to nineteen or twenty. Although it was the announced intention of most of the schools to accept only young boys, it was difficult to turn anyone away, for few of the schools found their somewhat limited resources taxed by large enrollments. The younger and the older boys

<sup>&</sup>lt;sup>9</sup> Middleton, p. 36.

<sup>&</sup>lt;sup>10</sup> "Catalogue of St. Louis University," 1869–1870, p. 15.

<sup>11</sup> Cf. John J. Rooney, "The Old Mountain," The Catholic World, 66 (November, 1897), 212–230. According to Dr. Ferdinand Chatard, a student at Mt. St. Mary's in 1812, the course of study "comprised reading, English grammar, mental and written arithmetic, French, Latin, Greek, algebra, rhetoric, logic, ethics and metaphysics . . ." (Meline and McSweeny, I, 39–40). This must have been a paper curriculum, for it is doubtful, considering Thébaud's description of Mt. St. Mary's in 1840, that Chatard's recollections were accurate. Neither the students nor the teachers would have been ready for such a course of studies in 1812 (cf. Thébaud, pp. 351-353).

<sup>&</sup>lt;sup>12</sup> Announcement for "The Catholic College of the Holy Cross," The Metropolitan Catholic Almanac, and Laity's Directory, 1844, pp. 88–89.

<sup>13</sup> Boston Pilot, August 3, 1850.

<sup>14</sup> Francis X. Talbot, Jesuit Education in Philadelphia: St. Joseph's College, p. 40.

<sup>Sketch of Gonzaga College, p. 13.
Marquette College: A Quarter Century, 1881–1906, p. 13.</sup> 

<sup>17 &</sup>quot;St. Joseph's College Catalogue," 1857-1858, p. 7; and "Xavier College Catalogue," 1862-1863, p. 4.

were treated alike in all respects. Neither in discipline nor in studies were exceptions made because one student was a man while another was a mere child. The custom at these colleges was, as Thébaud described it, "to receive all boys who presented themselves, classify them as well as possible, keep them as long as they could, and grant them their degrees when they refused to stay."<sup>18</sup>

Practically speaking there were no admission requirements, except that some of the schools did restrict attendance to members of the Catholic Church.<sup>19</sup> But this was by no means common; the majority of schools during this period made it clear that anyone, regardless of his profession of faith, was welcome. The Spring Hill announcement read in part:

Though the regency of the College be Catholic, yet no influence will be exercised upon pupils bred in the principles of other Christian Denominations. Good order, however, will require them to attend the public exercises of morning and evening prayers, and the Divine service of the Sabbath. . . . 20

Non-Catholics were admitted because, in many regions of the country, the colleges would have been criticized for excluding them.<sup>21</sup> Besides, the colleges needed the money and were usually willing to take anyone who was able to pay his tuition. The announcements usually read something like this:

Students that are not Catholics will not be required to participate in any exercises distinctively Catholic; nor will any undue influence be used to induce a change in religious belief.<sup>22</sup>

Probably this precedent was established by Article IX of the 1798 prospectus of Georgetown:

The religion uniformly practiced by students living in the College is Roman-Catholic. But as instructions in the sciences and morality are equally offered

<sup>&</sup>lt;sup>18</sup> Thébaud, p. 331. Brownson commented on this point too: "The institution continues to be an educational omnibus wherein the votaries of science enter unceremoniously, and continue up the ascent as far as suits either their curiosity or convenience, and no farther" ("Our Colleges," *Brownson's Quarterly Review*, 15 [April, 1858], 213).

<sup>&</sup>lt;sup>16</sup> Cf. Erbacher, pp. 9–31; Middleton, pp. 21–22; Garraghan, III, 125; Meline and McSweeny, I, 55; and Meagher, pp. 57–62.

<sup>&</sup>lt;sup>20</sup> "First Prospectus of Spring Hill College," October 29, 1830.

<sup>&</sup>lt;sup>21</sup> In 1849 Holy Cross admitted only Catholic students. This restriction was chiefly responsible for the rejection of Holy Cross's application for charter (cf. Dunigan, Student Days at Holy Cross College in 1848, unpublished Master of Arts thesis, St. Louis University, 1938, p. 100).

<sup>&</sup>lt;sup>22</sup> "Catalogue of Boston College," 1868-1869, p. 4.

to youths of every denomination, in order to obviate the inconveniences, either of breaking in upon the necessary uniformity of discipline, or of obliging any to be present at a different worship than that of their first education; a house has been provided for boarders professing other tenets. In this separate house, under the inspection of the president and a supervisor appointed by him, the students are subject to the same rules (religion excepted), and enjoy the same advantages for their improvement in science with the boarders in the College.<sup>23</sup>

There was, of course, usually the formality of an entrance examination, but there is no reliable evidence that any student was ever refused admission to a college because he could not pass the entrance examination which tested his knowledge of the fundamental principles of arithmetic and grammar. Because there was no clear distinction between high school and college studies, and because most of the Catholic colleges were, for the first three quarters of the nineteenth century, both high schools and colleges, neither entrance examinations nor entrance requirements played an important role. After the Civil War, however, statements pertaining to entrance requirements made regular appearances in the prospectuses. Erbacher claims that the entrance requirements for Manhattan College in 1866 were typical of the better schools of the period. One may fairly doubt, however, that there was any such thing as a typical entrance requirement before 1890. Whether typical or not these were the formal requirements for entrance in the following branches at Manhattan College:

English and Mathematical Branches:

Brown's English Grammar (entire), First lessons in Composition, Graham's Synonymes; Robinson's intellectual and practical Arithmetic; Mitchell's New Intermediate Geography (entire); Mitchell's Ancient Geography (Asia and Africa), Grace's Outlines of History; Bridge's Algebra (entire), Geometry (plane).

#### Classical Branches:

Andrew's and Stoddard's Latin Grammar (including Prosody), Andrew's Exercises, Viri Romae — 4 books, Caesar — 4 books, Virgil's Eclogues or Sallust's Jugurtha, Fisk's or Valpy's Greek Grammar (to Prosody), Exercises, Boise's Greek Composition, Xenophon's Anabasis — 1 book.<sup>24</sup>

It was not common for a student to transfer from one college to

<sup>&</sup>lt;sup>23</sup> Reproduced in Easby-Smith, pp. 40-41.

<sup>&</sup>lt;sup>24</sup> By permission from Erbacher, p. 83.

another; when he did, it was not his academic record which was looked at first. The regulation at Seton Hall, in 1862, governing transfers was probably similar to those of other colleges:

No pupil will be received from another College without unexceptionable testimonials, and none will be retained whose manners and morals are not satisfactory.<sup>25</sup>

It was not difficult, then, to become a college student; but what was the student's life like after he became a member of the college community? The status of the student and the demands made upon him, both academic and disciplinary, were pretty much the same in all of the Catholic colleges of the nineteenth century. He was considered to be a child; regardless of his age he was treated as one. Because so many of the students were children of tender age, it was necessary for the colleges to provide for a system of supervision equal to every eventuality:

At all hours, night and day, the vigilant eye of the Prefect is upon [the scholars] and his ears are open to detect any improper discourse or behavior, as also to guard them against imprudence and accidents; he is their spiritual guide, their master in studies, and their companion in recreation, everything being admirably calculated to gain the respect of the students, and to secure their happiness.<sup>26</sup>

The provisions made by the colleges to care for the children entrusted to them were announced in promises of all kinds. The apparent willingness of the colleges to do almost everything for the boys led parents to request even more attention to the welfare of their sons. One parent wrote to a college officer to say:

... I beg, that you will be thoughtful of his temporal, as well as his eternal comfort. Should his wardrobe need any addition, please to supply it and send us the bill. I was not able to procure any yarn socks for him here and I am sure he will require several more pairs. You will oblige me, dear Fr. George, if you will see Ralph sleeps in the flannel drawers, which I have prepared for him — likewise that he does not go without his cotton drawers in the day time. Boys are generally very careless about these things and I know by experience that he requires a good deal of looking after. . . . 27

Looking after the students, most of whom were in residence at the colleges, or full boarders, was a task which must have taxed the energy of

<sup>&</sup>lt;sup>25</sup> "Catalogue of Seton Hall College," 1862, p. 6.

<sup>&</sup>lt;sup>26</sup> James Fitton, Sketches of the Establishment of the Church in New England, p. 309.

<sup>&</sup>lt;sup>27</sup> A letter from a parent, quoted in Meagher, pp. 51-52.

the teachers and prefects. Something of the details of the day are described by a student at early Georgetown:

Our day at college commenced, in summer, at five, and in winter, at 5:30 A.M., by a run out to the pump for a wash. A long line of roller towels was hung between two locust trees nearly opposite the college door. In the winter of 1822-3 luxuries began to creep in, and we had a washroom extemporized in the small boys' playroom; but in the summer we took our ablutions at the nozzle of the pump. Morning prayer, Mass and studies took up the time till breakfast. Our bill of fare at that meal was monotonous - bread and coffee. Butter was an unknown factor in our menu, except occasionally at dinner on fish days, and semi-occasionally - if I may use the word — at breakfast for Christmas, Easter, and the Sunday that closed our annual retreat. After a short recreation of half an hour, classes commenced and went on regularly until about 11:30, when, after a half-hour's recreation, we had dinner. No doubt the food was good and wholesome, for we all throve on it; but to us, all the meat was sheep meat, and all the tea was known as shoestring tea. Some wag of a boy saw Souchong on a tea-chest, and gave the name a free translation, as above. But the coffee was too good to have a nickname; every boy of us relished his two bowls every morning. A short visit to the chapel after dinner was followed by recreation for an hour and a half. During the first hour the studyroom was locked, and no one was allowed to have a book of any kind — a very good rule, but in our case a useless precaution; for I don't think any of us were given to private study. A half-hour's study was followed by the afternoon classes until about four, when we had our piece of bread; and I can see the boys, even now, climbing up and reaching for the toothsome bottom crust. A recreation of an hour and a half was followed by Rosary and evening studies, then supper of bread and tea. We had recreation in the playrooms till eight o'clock, when, after night prayers in the chapel, we went to the dormitory, and very soon all were sleeping the sleep of tired schoolboys.28

The daily schedule was much the same in all of the Catholic colleges, with Sunday a full holiday and Tuesday and Thursday half holidays. Three examples of daily schedules from schools widely separated geographically will indicate more specifically what they were.

Notre Dame in 1843:

Rise 5:30, prayer and meditation Mass 6:30, after Mass study, then breakfast 8 to 10, grammar 10 to 10:15, recess 10:15 to 12, recitation

<sup>&</sup>lt;sup>28</sup> Shea, A History of Georgetown College, pp. 62-63.

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12, dinner and play
  1:30 to 2, reading
  2 to 4, arithmetic
  4 to 4:30, recess
  4:30 to 6, history, geography, bookkeeping
  6:00, spiritual exercises
  6:30, supper and study
  9:00, retire29
Villanova in 1850:
  Rise 5:30
  Praver 6:00
  Mass 6:30
  Breakfast 7:30
  Recreation to 8:30
  Studies to 12:00
  Angelus and dinner
  Recreation to 2:00
  Studies to 4:30
  Recreation to 5:00
  Studies 5:00 to 6:00
  Angelus and supper to 6:30
  Recreation to 7:00
  Studies 7:00 to 8:00
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## Retire by 9:00<sup>30</sup> Spring Hill in 1870:

Prayer to 8:30

5:00 Rise (in winter 5:15)

5:25 prayers and study

7:00 breakfast

7:30 class

10:00 recess

10:30 study

12:00 dinner and recreation

1:30 study

2:00 class

4:30 recess and lunch

5:00 study

6:45 recreation

7:15 supper (in winter 7:00)

7:40 prayers, spiritual reading, study

8:30 retire<sup>31</sup>

Hope, pp. 66–67.
 'Catalogue of Spring Hill College," 1870–1871, p. 8.

Not only was the day long and arduous, but the school year regularly contained more weeks than are now common. In 1871, fifty-five Catholic colleges were in existence and forty-two reported the number of weeks in their school year: 39 weeks, one college; 40 weeks, fifteen colleges; 42 weeks, twelve colleges; 43 weeks, three colleges; 44 weeks, eight colleges; 45 weeks, one college; 46 weeks, one college; 52 weeks, one college. By 1871 most Catholic colleges began their terms the last part of August and continued them until early June, but a few retained an earlier practice of making the school year and the calendar year coterminous. In 1871 three or four colleges opened the academic year in October or November and remained in session until July or August.<sup>32</sup>

What was the enrollment of the Catholic college during its formative and developmental years? Because the colleges did not distinguish between preparatory students and college students until late in the nineteenth century, it is difficult to report accurately, or even estimate, the enrollments of the early colleges. There is every indication, however, that they were small. Some of the colleges surely did not have more than a dozen students in the college course, and sometimes they did not have that many. The enrollment picture has been clouded by college historians who have been too generous in reporting the number of college students at a particular school, or they have padded the figures by including all of the students at the institution many of whom were not taking the college course. Erbacher gives the following enrollment figures which he suggests represented less than half the colleges for each year: 1850, 2,213; 1855, 3,382; 1860, 2,588; 1865, 3,455.33 Unfortunately Erbacher does not give the source of his information and there is no way of telling whether he has distinguished between students who were in college programs and those who were not. It would be unfair to dismiss Erbacher's figures arbitrarily, but it would be unhistorical to accept them in the face of figures for enrollment for later periods which are probably more reliable. In 1872, with fifty-five Catholic colleges reporting to the United States Commissioner of Education, there were 1,918 college students, although there were 4,004 high school and elementary school students at the colleges and 1,867 students were unclassified.34 In 1882 there were 3,397 Catholic college students, or 58 fewer than

<sup>&</sup>lt;sup>32</sup> Report of the United States Commissioner of Education, 1872, pp. 762-781. <sup>33</sup> Erbacher, p. 85.

Report of the United States Commissioner of Education, 1872, pp. 762–781.

Erbacher reported for 34 per cent of the colleges in 1865.<sup>35</sup> It is probably because Erbacher did not distinguish between college students and those in other programs that his figures are unrealistically high. For example, according to Erbacher, the "Christian Brothers College [in New York] had an enrollment of 600 in 1864."<sup>36</sup> But in 1872 this school, with a total enrollment of 801, had only 85 college students.<sup>37</sup> He noted that "St. Ignatius College, San Francisco, and St. Francis Xavier's College, New York, had each 450 students in that year [1864]. . . ."<sup>38</sup> In 1872 St. Ignatius College had only 150 college students out of a total enrollment of 450 and St. Francis Xavier had 90 college students out of a total enrollment of 478.<sup>39</sup> These comparisons are not intended to be conclusive, nor do they necessarily void Erbacher's data, but they do raise some interesting questions.<sup>40</sup>

Actually college enrollments were small; had it not been for the schools located in the larger cities, which after the Civil War began to admit day students, the total enrollment for the nineteenth-century Catholic colleges would have been much smaller than it was. Still, somewhat surprising was the lack of localism in college student bodies. Of course some schools were opened and conducted to serve the needs of a local community, but more often than not the Catholic college became cosmopolitan in the make-up of its student body. Many states were represented by students in the better known Catholic colleges, and on occasion a student from a foreign country was listed in the register of students. For example, students at Holy Cross in the first decade came mostly from outside the state of Massachusetts. New Hampshire, New York, New Jersey, Maine, Connecticut, Rhode Island, Pennsylvania, Maryland, North Carolina, South Carolina, Georgia, Canada, Mexico, Peru, Argentina, and Turkey sent students. One lonely Filipino was given this notice June 13, 1848: "Entered this day, Francisco Cembrano, aged 18 years. He is from Manila [sic] Philippine Islands, near China, Nathan Cook of Salem, Mass., his guardian."41

<sup>35</sup> Ibid., 1882, pp. 596-630.

<sup>&</sup>lt;sup>36</sup> Erbacher, p. 85.

<sup>&</sup>lt;sup>37</sup> Report of the United States Commissioner of Education, 1872, pp. 762–781.

<sup>38</sup> Erbacher, p. 85.

<sup>39</sup> Report of the United States Commissioner of Education, 1872, pp. 762–781.

<sup>&</sup>lt;sup>40</sup> Where would Catholic colleges have obtained facilities for all of these students? If Erbacher's figures are projected, the total Catholic college enrollment for 1865 would have been about 10,000. Such a figure is obviously extravagant.

<sup>&</sup>lt;sup>41</sup> Ouoted in Meagher, p. 46.

One of the most interesting features of student life in the early college was the system of discipline. It has been mentioned that the student was under the constant and watchful eye of a disciplinarian at all times. He had little, if any, freedom; he could not leave school without written permission from his parents or guardian; his every move was supposed to be governed by some rule. The limitation on pocket money which became a rule at Georgetown in 1814 was duplicated in every Catholic college:

As long experience has convinced the directors that a profusion of pocket money is very prejudicial not only to good order, but even to study and application, they therefore request that parents will not be too indulgent of their children, in allowing more than one dollar per month at most and whatever is allowed must be deposited in the hands of the procurator of the house.<sup>42</sup>

The colleges were conducted according to rules which were far more appropriate for a monastery than for a college. It was not unusual for Catholic leaders to question how it was possible to restrict the freedom of the boys so much while they were being prepared for life and then expect them to go out into the world and become responsible citizens of the nation and the Church. Because there was a lack of freedom there was a lack of development, and self-discipline, which every code of law seeks to encourage, was provided for in the most curious manner.

In the 1879–1880 catalogue of Boston College the regulations binding on day students were as follows:

The candidate for admission should be acquainted with, and prepared to observe, the following rules: —

On arriving, the students will repair immediately to the cloakroom, where they will deposit their books, overcoats, etc.; thence proceed directly to the gymnasium, where they will remain till time for Mass.

Those who are exempted from Mass, if they arrive during Mass, will remain in the gymnasium.

No class is to leave the gymnasium for the school-room, unless accompanied by the teacher.

When anyone obtains permission to leave the class-room, he is to return without unnecessary delay.

The places for recreation are the gymnasium and the court. All the rest of the premises are "out of bounds;" except when the Prefect gives permission to walk by the Church, or, to members of the Debating Society, to recreate in their own room.

<sup>42</sup> Quoted in Daley, pp. 332-333.

The use of tobacco is prohibited.

Playing ball, snow-balling, pitching, and all games that endanger the windows are prohibited.

Whoever damages the College property must make compensation.

No boisterous conduct is allowed in the corridors or classrooms at any time. Even in the gymnasium, and during recreation, the behavior should be decorous.

In fine, any conduct unbecoming the gentleman will be regarded as a violation of the College rules.

Religious motives being habitually appealed to, little need has been experienced of frequent or severe punishment.

Flagrant offenses, such as are detrimental to the reputation of the College, or are obstructive of the good order of the pupils, are grounds for expulsion.

For faults of ordinary occurrence, — such as tardy arrival, failure in recitations, or minor instances of misconduct, — detention after school, or some lines to be copied or committed to memory, are usually found sufficient penalty.

The efforts of teachers and prefects will be much facilitated, if the co-operation of parents can be secured.

Parents are therefore earnestly requested to insist upon study at home; to notify the teacher speedily in case of the detention or the withdrawal of their children, or of failure to receive the monthly bulletin; to attend to notifications, always sent by the teacher the second day of an unexplained absence, or for lessons signally bad during a considerable length of time; and not to pass over without inquiry marks falling below seventy-five.

A place having been provided for the safe-keeping of books and clothing, the College will not be held responsible for a loss which could only occur through negligence.<sup>43</sup>

Regulations for boarders were set forth in the general regulations of St. Joseph's College, Bardstown:

The students that board in the College are at all times under the superintendence of Prefects. No one is received as an extern unless his parents reside in town or in the immediate nighborhood.

The younger students are separated from those more advanced in years, each division having its own play-ground, study-hall, dormitory, refectory, and chapel.

An experienced Physician visits the College daily — the greatest care and attention is bestowed on the sick.

The public exercises of Religion are those of the Catholic Church, but

<sup>43 &</sup>quot;Catalogue of Boston College," 1879-1880, pp. 5-6.

students of all denominations are admitted — provided they be willing to assist at all daily exercises of Religious Worship.

Every Thursday of the Academic Year is a day of recreation. On the first Wednesday of every month Badges of Honor are conferred upon the most deserving in each class; and printed certificates are given to those who have been distinguished during the month by their diligence and good conduct.

No student is permitted to go to town except in company with a Prefect, or with special permission of the President.

No books are allowed to be circulated among the students unless previously approved by the Prefect of Studies.

All letters received or written by the students are subject to inspection. No one is permitted to have a private box in the Postoffice, or to have persons in town appointed either to receive or forward his letters.

During the months of December and April, bulletins are sent to the parents or guardians to inform them of the health, conduct, and proficiency of their sons or wards.

Violations of the established Discipline of the College are suppressed in a mild but effectual manner. Should any student prove refactory or immoral, he will be sent back to his parents or guardian.

If any student, in order to avoid the annual examination, leave the College before the close of the session, he forfeits all right to an Honorable Certificate.

Should parents or guardians desire to have their sons or wards sent home, they must give timely notice to the President, settle all accounts, and forward money to defray traveling expenses.

For clothing, and other wants of the students, no advances are made by the Institution. To meet such expenses a sufficient sum should be deposited with the Agent.<sup>44</sup>

The catalogue of Georgetown College, 1879–1880, carried the following regulations for boarders:

The students are forbidden to leave the College grounds without permission.

Those who are allowed by the President to visit the city, must return before six o'clock, P. M.

Students whose parents or legal guardians reside in the District will be permitted to visit them on the first Saturday of each month and to remain with them until Sunday evening.

The College Authorities reserve to themselves the discretionary power of opening all letters to students, not known to be from parents or guardians.

<sup>44 &</sup>quot;Catalogue of St. Joseph's College," 1860-1861, pp. 7-9.

The introduction of immoral books or papers will render the offender liable to expulsion.

The students are required to abide by the College regulations with regard to the use of tobacco.

No distinction is made in the reception of students on the ground of religious belief, but all boarders are required to be present at the public exercises of religion.<sup>45</sup>

It was not that discipline was so strict; rather, it was that it tended at times to be arbitrary and petty which has led so many writers to criticize it. There were often extreme limitations on the students' freedom, and frequently the regulations were administered by prefects who knew nothing at all about the supervision of boys. Every student was supposed to have a copy of the rules which consisted of an index of prohibited activities. Foremost among these were card-playing, swearing, drunkenness, striking instructors or locking them in their rooms. Dancing, theaters, games of chance were almost universally taboo and horse-racing, dueling, and the carrying of weapons were usually prohibited. In most colleges the use of liquor was forbidden, but in rare cases an exception was made if it was used in that moderation which becomes the prudent and industrious student.<sup>46</sup>

Since the colleges considered moral formation to be their primary objective, they gave far more attention to the color and cut of a boy's jacket than they did to his studies. What they should have known, and apparently did not, was that they did not have the facilities to discharge a moral function fully. No doubt good motivation was supplied by the example and the atmosphere of the colleges, but the colleges were being conducted like intellectual agencies, at least in externals, while intellectual development was not recognized as their chief goal. This confusion of goals led to many problems which were insoluble within the context of the colleges. Many of the colleges succeeded in doing little more than antagonizing their students on matters of discipline; though there were fewer riots in Catholic colleges than in others, this

<sup>&</sup>lt;sup>45</sup> "Catalogue of Georgetown College," 1879–1880, p. 13.

<sup>&</sup>lt;sup>46</sup> The rules of non-Catholic colleges were much the same, although the penalties were more frequently in money fines. The rules of Princeton required students to raise their hats to the president at a distance of ten rods and to tutors at five (V. L. Collins, Princeton, passim). The University of Georgia had sixteen pages of rules which were concluded with the elastic clause: "since these laws are few and general, the faculty shall use discretion in all cases not covered" (Coulter, College Life in the Old South, p. 81).

does not mean that the students were fully satisfied with their lot. One observer's personal recollections serve to illustrate the point:

When I first arrived . . . there was a notable absence of anything like a college spirit. The boys seemed to be devoid of interest in the place, to say nothing of enthusiasm. They were studious enough, but as soon as class was dismissed, they decamped like workmen glad to get away from the scene of hard toil. At first I blamed them for such lack of appreciation and attachment to the college. But a little time and observation convinced me that they were not altogether to blame. There was a cerain atmosphere about the place that was chilling and depressing. If it was not actually repelling, it certainly was not attractive. Whence it came, I know not.<sup>47</sup>

Everything was prescribed in the prospectus or in the rules. Some schools required their students to wear uniforms, while others were content to demand that the student be furnished with:

three suits of clothes for summer and three for winter; at least six shirts, six pairs of woolen and six pairs of cotton socks; six pocket-handkerchiefs; six towels; four cravats; four pairs of shoes or boots, one pair of overshoes; one cloak or overcoat; a silver spoon, fork, drinking-cup, marked with his name.<sup>48</sup>

At Holy Cross "the uniform to be worn by the students on all public occasions consisted of a black coat or jacket, black vest, grey pantaloons for winter, and white for summer."<sup>49</sup> The boys in the seminary wore green jackets and blue pantaloons.<sup>50</sup>

Uniforms for college boys were required regularly before 1850. For Catholic colleges, it was probably Georgetown that set the precedent in 1798. Article X of a four-page quarto pamphlet read:

To check the natural propensity of youths to extravagance, and stop at once the just complaints of some parents on this subject all boarders shall wear an [sic] uniform dress, to be furnished them by the college on the cheapest terms, unless their parents should choose to take that trouble themselves, in which case they must scrupulously conform to the due quality, colour, and form.<sup>51</sup>

In addition to their uniforms, the boys at early Georgetown were expected to supply two knives and forks, a mattress and a pillow, two pair of sheets and two pillow cases, three blankets and a counterpane or rug.<sup>52</sup>

<sup>&</sup>lt;sup>47</sup> M. P. Dowling, Reminiscences of the First Twenty-Five Years at Creighton, p. 187. <sup>48</sup> "Catalogue of St. John's College, Fordham," 1862–1863, p. 4.

<sup>&</sup>lt;sup>49</sup> Dunigan, Student Life at Holy Cross in 1848, p. 54.

<sup>50</sup> Ibid., p. 55. 51 Reproduced in Easby-Smith, pp. 40-41. 52 Ibid.

After 1850 the colleges tended to give up the practice of dressing their students in uniforms, although in 1860 St. Joseph's College, Bardstown, carried this announcement in its prospectus: "The College Uniform has been introduced to prevent extravagance in dress. New students are allowed to wear out the clothes they bring with them." The colleges retaining this custom were confronted with serious objections from the students. Even uniforms for drill companies at Boston College were objected to by students in 1870. The college catalogue of 1870–1871 carried the announcement that "henceforth it will be of obligation to procure the college uniform." When the college authorities attempted to enforce this rule in 1871, the entire Rhetoric and Poetry classes refused to return to school; many of the members of the class in First Humanities also took part in the strike. Almost half the students refused to attend the college while this regulation remained in effect.

From the day a boy entered college until the day he left, his life was regimented. Freedom was gained only by circumventing the rules. There was some discontent among the older boys at most of the colleges arising out of the petty tyrannies of the prefects and in some cases remonstrances were made to the college president. These purely legitimate protests on the part of the students were viewed as direct challenges to authority and the boys who participated in drawing up grievance lists or otherwise questioning disciplinary procedures were usually expelled for their trouble.

The most extreme form discipline took was expulsion, though there were many other kinds of punishments—all the way from physical chastisement to extra study and the memorization of lines. Probably the sentence most often meted out was confinement in the "Jug" or the "Sky Parlor," next was being dispensed from the trouble of eating a meal. The "Jug" had a reputation bordering on notoriety, as the following student recollection indicates:

Before I became a student at the College . . . I heard many reports in regard to it that did not in the least strike my young fancy; the most alarming of which were in reference to the "Jug," the "Sky Parlor" and other peculiar features of the institution. I had often been informed that these places were the sure destination of those who disobeyed the rules, or sought to crib hours of play during the time appointed for studies. I had also been told that the rules were so severe that it was

<sup>&</sup>lt;sup>53</sup> "Catalogue of St. Joseph's College," 1860–1861, p. 9. <sup>54</sup> Dunigan, A History of Boston College, pp. 111–112.

impossible to pass a week at Georgetown without becoming an inmate of the "Jug." The name in itself was enough to terrify me, for I naturally thought it a fearful thing to be confined in a "Jug," especially if it were,

as I supposed, an empty one.

With these thoughts agitating my anxious brain, I stood doubting, like one on the eve of matrimony, uncertain which were better—to commit suicide and thus end all risks, or take the final step and meet the consequences. I concluded—as people also do who are going to be married—to run my chances. So hither I came. But my feelings on entering the gate were indescribable. I found myself surrounded on all sides, apparently, by high walls, and with little hope of escaping should I feel that way inclined.

Once fairly ushered in among my future companions, I was afraid to budge from the Prefect's view, lest I should be initiated as a "Jug Rat." My fears, however, soon abated when I learned that the "Jug" was only a room where boys performed their penance. Soon after my arrival, I was fated to see two of my companions conducted to the "Sky Parlor," on account of repeated misdemeanors. This place also terrified me less when the unfortunates, after returning from their lofty abode, explained that it was quite a pleasant room, where they might lie at their ease as long as they felt inclined, and fare sumptuously on bread and water, with coffee for breakfast on Sundays, besides; which by contrast did not seem too intolerable a regimen.

Smoking was in those days a grievous crime, punished with three hundred lines, as it still is, possibly on the junior side. To secure tobacco then from the Prefects was a difficult task, the only way to keep it being to hide it in the grass; and should it rain during the night, your little stock would be apt to be ruined. But how times have changed, and how much more cheering is the old playroom where one dared not in those days to light so much as a cigarette.<sup>55</sup>

The discipline of the early Catholic college was severe, although corporal punishment was discouraged. However, some prefects complained that the boys were not the quiet lambs they had expected and that those from other boarding schools were most unruly. It was suspected that they had received all of their previous training under the rod and it was concluded that it would be most difficult to do anything with the boys without the aid of that instrument.

Tobacco was usually positively prohibited as were spiritous refreshments. The "no smoking" regulation was enforced except when a boy could show a prescription from a physician or written permission from a bishop. As one "old grad" put it:

<sup>55</sup> Quoted in Shea, A History of Georgetown College, p. 157.

The whole corps of prefects and teachers seemed to resolve itself into a detective bureau. It was a bad policy, I think, but there it was; and not a day passed but some one was punished. A hundred lines of Virgil to memorize by Thursday was a terrible burden for a boy booked for a ball match that day, for unless he could recite correctly he had to remain in "jug" all day. A thousand lines of ancient history to write was a very common penalty. And these rules were for all alike, not being relaxed for even the grown men attending the College. Still greater disaster befell, for tobacco was contraband, and its discovery in whatever form was immediately followed by confiscation.<sup>56</sup>

At Mt. St. Mary's a "jug book" was kept and we may cull from it a few items for the year 1868–1869:

For laughing in class, write 250 lines of Caesar.

For talking in ranks, go to the lockup during breakfast.

For cutting benches in classrooms and refusing to give up knife, 150 lines from Caesar and go to the lockup during dinner.

For running downstairs, 100 lines of Sallust.

For shooting stones through the study-hall window, 250 lines of Caesar.<sup>57</sup>

There is a description, too, by a student, of a seminarian-prefect called Mr. F. Mr. F., according to the report, was the most hated prefect who ever enjoyed that important office at the school.

He was small in stature, but he could run like a deer, and he was a terror to raiders to Mrs. Burke's cash variety store. In fact he practically broke up the raiding system. He never bothered a boy on his way out. He waited until the aforesaid boy had acquired all Mrs. Burke's best cigars . . . and had loaded his pockets and shirt so he could not run, and then F would waylay the poor fellow and capture him bag and baggage. In the quiet of the prefect's room F would sit and enjoy all the contraband articles, the poor, vanquished raider confined to the lock-up adjoining, getting only the smell of his labor and money.<sup>58</sup>

The monotony of school life and the repressiveness of discipline was broken occasionally by some bold youth who felt like challenging the regime. Perhaps the most famous culprit of the early Catholic college was Notre Dame's Willie Ord. He was a big, strong boy and on four separate occasions, it is said, he made menacing motions toward the teachers. Willie was considered to be such a threat, not only to good order, but to life and limb, that the prefects decided to "give him his trunk." This decision was vetoed by the president, Father Sorin, because

<sup>&</sup>lt;sup>56</sup> Meline and McSweeny, II, 94.

Willie's tuition was not paid in full; to expel him before his tuition was collected would have reduced the possibility of ever getting it. Apparently the inability of the prefects to rid themselves of Willie made him braver; on an excursion to South Bend Willie took a few drinks too many and on his way back to the campus he went for a swim in the St. Joseph River without the benefit of a bathing suit. This breach of convention, if convention it was, was considered grounds for expulsion, but, again, Willie's tuition was still unpaid. He remained in school until he got into still more serious difficulties. Sometime after the bathing episode he actually "thumped" one of the teachers, a Mr. St. Mar. Seemingly Father Sorin had a soft spot in his heart for the lad, because again he was reluctant to dismiss Willie. But the teacher was adamant; either he or Willie had to go. Mr. St. Mar's services as drawing teacher were badly needed and by this time Willie's tuition was paid; Willie's connection with Notre Dame was completely severed.<sup>59</sup>

It is likely that there were many Willie Ords at the Catholic colleges of this period, but usually they were not permitted more than one serious slip before they were asked to leave. Probably few had the opportunity to become quite so notorious as Notre Dame's Willie Ord. Because many of the boys were small they did not offer the same kind of threat to discipline that larger and stronger boys might. The little fellows in the play yard would do what they were told because they knew that the prefect had all kinds of punishments ready for them if they did not. They minded the injunction to remain within the boundaries of their own playground, to stand and sit straight, and to observe meticulously the rule that forbade students to blow their noses with their hands.

Possibly it was easier to conceal chewing tobacco than any other kind; and one could chew surreptitiously while smoking was more easily detected. In consequence of these advantages a great deal of tobacco was chewed at the early Catholic colleges, but, of course, always in violation of the rules. Because those who violated the rule were not easy to apprehend, the college officials often resorted to admonition. But when the desired reforms were not achieved this way, it was decreed at one school that the students caught chewing tobacco would be required to pay the workers who had to scrub the floors. One of the workers who had to scrub the floors. One of the pay the students about the desired results is not a matter of record.

<sup>&</sup>lt;sup>59</sup> Hope, pp. 97–98.

All the students lived in a dormitory; there were no private rooms. When the boys were not sleeping they were not allowed in the dormitory. Although strict silence was to be maintained in the dormitory, silence was broken quite regularly by pranksters who, under the cover of darkness, played tricks on their fellows and on the prefects. Shortsheeting, putting bread or cracker crumbs in bed, dumping a fellow student out of bed were deeds which brought glee to the onlookers and honor to those who perpetrated them. Bringing a cow into the dormitory or concocting some potion from the scientific cabinet to perfume the dormitory provided fun for the students and served to irritate the prefects.<sup>61</sup>

Students were encouraged to write home regularly; sometimes the rules demanded that this be done once a month. But before letters were mailed they were censored. Any indiscreet disclosures were stricken from the letter with the dispatch of a military censor deleting information valuable to the enemy. The writer of such sentences could be made to regret his facility with a pen. Incoming mail was subject to the same censorship and when the burden of other duties claimed the time of the censor the mail piled high.

Perhaps there is something to the old saying that rules are made to be broken. At any rate the rules were circumvented with regularity. But for breaking rules there were, as we have suggested earlier, many kinds of punishment. At some colleges the first disciplinary measure was a private admonition by the president or an instructor in whose presence the violation was made; this was followed, if the student's conduct required, by a public denunciation before his class, then before the entire student body. If the violator did not reform, probation was the next step and in extreme cases expulsion. It was the rare college, however, which structured its administration of discipline so carefully. A boy might be forced to remain on his knees during an entire study period, possibly as long as two hours. On occasion a culprit was sent to the chapel to say

<sup>61</sup> Although there is no definite evidence that boys in Catholic colleges did these things, the students at other colleges found some relief from the routine of college life by painting the president's horse, tying his cow in chapel, or smoking tutors out of their rooms (Schmidt, The Old Time College President, p. 84). It has been reported, too, that professors were buried under mattresses and burned by heated cannon balls rolling down the halls. The president of one school, on one occasion, found it prudent to leave his classroom quickly and by way of the window. At a Virginia school and at a Mississippi college, presidents were killed by students (P. A. Bruce, History of the University of Virginia, II, 309).

his rosary for punishment, a practice which was both psychologically and theologically unsound. Boys were thrashed by their prefects, sometimes unjustly, and this did not add to the prefect's stature in the eyes of the boys under his care.

Older boys sometimes slipped away from college to visit a nearby town in search of forms of amusement not provided by the college. There was no uniform penalty for this crime, although surely the young man was made to regret his penchant for entertainment. In one college a room reserved for the debating society was declared off limits to the society for a month because the members spit tobacco juice on the floor. A jug of wine was stolen from the kitchen at another college, and though it was not recovered, it may be imagined that those who carried it off enjoyed it every bit as much as if it had been imbibed by those privileged to consume it. When monotony became unbearable some boys feigned illness and spent time in the comfortable quarters of the college infirmary. This practice was soon discovered, however, and a regular ritual was devised for clearing hypocrites from the infirmary. Immodest literature was not permitted, nor should it have been, and when detected its custodian was confined for a month of Tuesdays, required to kneel in the refectory while the other students ate, and was deprived of dinner on Sundays. The books of the students were inspected regularly and any unauthorized reading material was confiscated.

The meals served in college refectories, where places were assigned according to height, or merit, probably left something to be desired, although student testimony is never very valid when it comes to food. Students were known to have visited farm houses in the vicinity of the college to purchase such things as cider, pie, sauce, and cheese. Usually they were clever enough to escape detection. An "old-timer" told how ravenously hungry boys would devour eleven or twelve slices of plain bread — no butter or molasses — washed down with tea, after their turn on the playground. He reported also going down to breakfast to

eat bread soaked in turpentine or the burning fluid. Sunday — we had geese for dinner today and such geese! They had no claim to anything more than skin and bone. Dishwater for soup today and bread — nothing else. We had each a piece of pie and some raisins for dinner and meat tough enough to break a fellow's teeth.<sup>62</sup>

But food was not all that these young men and boys craved. They

<sup>62</sup> Healy Diary, passim, quoted in Dunigan, Student Days at Holy Cross in 1848.

liked to meet the young ladies of the vicinity and whenever they could they conjured up some excuse to be away from the college. It is reported in the *Healy Diary* that one letter describing the girls in New Castle somehow escaped the notice of the censor and came into the hands of the boys. There is no report to verify the natural suspicion that the boys tried to check the accuracy of the letter's description.

When college discipline became too oppressive or when the boys just tired of college life, they sometimes ran away. The prefects met such crises by pursuing, overtaking, and returning the boys to the college. To insure against repeat performances escapees were given a liberal dose of "strap-oil" and made to eat their dinner on their knees, a position, which, under the circumstances, may have been more comfortable than the conventional one.

Classroom assignments usually consisted of a good deal of written work and some boys found it easier to borrow a poem or an essay from some recognized author than to write one themselves. For this plagiarism the usual punishment was to remain on one's knees all day without food or drink. For merely laughing in class the penalty might be a hundred lines, and for wasting bread, which was probably too dry to eat anyway, the penalty was fifty lines. During the hours of silence one could neither talk to others nor talk or sing to himself. One boy was "put to the post" because he was caught singing when the rules prescribed silence. Such penalties caused much discontent among the students.

Although the student's life was dull and hemmed in by rules most of the time, there were some lighter sides, too. Some colleges offered dancing lessons; though the boys had to dance with one another there is little doubt that this art served them usefully in their more mature years. Many colleges were located in rural areas where game was plentiful; regular hunting and fishing expeditions gave the boys something to look forward to. And even at its worst, life in the Catholic college was probably not as bleak or austere as in some of the other colleges, for in some Catholic colleges ale or wine was served with meals on great feasts.<sup>63</sup> Eggnog was served to students at Georgetown, New Year's Day, 1831, and the older boys were permitted to dilute it with stronger ingredients.<sup>64</sup>

When the boys had complaints to make of college life they usually

<sup>63</sup> Ibid.

<sup>64</sup> Daley, p. 340.

talked among themselves or waited to include them in their memoirs; on a few occasions the more courageous thought their case strong enough to command the attention and sympathy of the college president. At Georgetown, for example, members of the Philodemic Society felt that they had been unjustly treated by their prefect. They held a meeting to discuss their grievances; on hearing of the meeting the prefect suspended the activities of the society for a month. The members showed their disapproval by refusing to take part in public reading in the refectory at supper, and after supper caused a general disturbance and a near riot by throwing stones about the study hall and dormitory. In consequence of these infractions three boys were expelled, but forty-four students rallied to the side of those expelled and left school to establish head-quarters in Washington. From Washington they forwarded the following resolution:

Washington, January 16, '50

Whereas, We, the former students of Georgetown College, consider that we have been treated with indignity and contumely, we adopt the following resolutions:

Resolved, 1st. That we, the former students, feeling contumely imposed on us by the officers of the College, do not return to the College, unless all those students who were in the College on the 14th day of January be re-admitted.

2nd. That no one who has participated in the late proceedings at the College shall be submitted to any punishment proposed by the Faculty of the College.

3d. That unless the First Prefect is changed, we shall not return to the College.

Rev. Sir — We, the former students of Georgetown College, feeling deeply the measures resorted to by the authorities of Georgetown, cannot retract unless the above resolutions be compiled with.

Please answer by 11 o'clock to-morrow.

Respectfully yours

The Former Students of Georgetown College Addressed,

Rev. James A. Ward, Georgetown College, D. C.65

The students who entered into this league against the college did not win their war, but they did win a battle. On January 24 all of the students returned to the college, and the prefect against whom they had so much objection was permitted to resign.

<sup>65</sup> Quoted in Shea, A History of Georgetown College, p. 166.

Two years later there was more trouble at Georgetown. This episode was described by Shea:

At the beginning of the College, after the summer vacation of 1852, the returning students found Father Bernard A. Maguire, well and popularly known to many of the older pupils, installed as president of Georgetown. The schools opened favorably, and in a few months there were about two hundred boarders and about thirty day scholars. Discipline had relaxed somewhat, and infractions of rule had crept in which it was necessary to check. Measures were taken for the enforcement of order, and soon the collegians began to feel that the Faculty was in earnest. Persuading themselves, however, that these new measures were an invasion of their privileges, they undertook an organized resistance. When the first punishment (a light task of "lines" to be committed to memory) was inflicted, the offender appealed to the president, and on his upholding the authority and action of the Prefect, an "indignation" meeting was held. A committee of students appointed to wait on the president received the same answer as their companion. Excitement rose to a fever heat. After some preliminary manifestations of their resentment, the disorder burst forth on the following morning during the studies kept by the obnoxious Prefect who had enforced the rule. Stones and inkstands were thrown, windows broken, and other violence committed. The president, coming from his thanksgiving after Mass in the chapel, heard the uproar. He paused for a few moments to deliberate on the most prudent course at a crisis which was not unforeseen. As insubordination had now become serious, it was necessary to arrest the evil at once. Deciding on prompt action, he went over to the Refectory and met the pupils when they came down from the study-room. Taking the reader's stand . . . he addressed the students for about ten minutes. . . . He concluded by telling them that he had the names of five or six of the leaders of this disturbance, and that they would be out of the College in a few hours; that the gate was open to any others who were not willing to obey the rules and respect the authorities of the College.66

As good as his word, the president expelled six of the boys who participated in the uprising and the rest calmed down. Apart from the fact that this was another instance of students reacting unfavorably to a foreign and somewhat repressive disciplinary system under which they were to live and learn, the expulsion of the six students is noteworthy because it marks the first use of electricity — the telegraph — in announcing to parents the removal of their sons from a Catholic college.

<sup>66</sup> Ibid., pp. 178-179.

## STUDENT ACTIVITIES

It would be a mistake to suppose that the boys in nineteenth-century Catholic colleges were deprived of all entertainment; likewise, it would be doing the colleges an injustice to create the impression that any fun the boys had came as a result of a circumvention of the rules. There is little doubt that most of the colleges were conducted without much regard for the youthful interests of the students, and there may have been an excessive strain of pietism in the codes that governed conduct. But the boys did not spend all of their time in the classroom; there was a clear distinction made between the education day, which lasted from rising to retiring, and the classroom day, those periods of the day set aside for study and instruction.

Many noninstructional activities were either permitted or sponsored; quite sensibly the colleges tried to integrate these activities with the over-all objectives of the curriculum. For this reason athletics were almost universally frowned on as a waste of time; in some colleges intramural games were actually forbidden and fines were levied or other penalties exacted when boys were caught playing ball. As late as 1897, a student at Boston College complained: "We had no gymnasium, no play-ground, no football team, no opportunity, in fact, for anything in the line of athletics except an occasional baseball game."<sup>67</sup>

Football was taboo and but scant encouragement was given to sport of any kind.<sup>68</sup> But strong, young, and growing bodies needed physical exercise, and by the middle of the century some Catholic colleges began to recognize the value of games and contests. Football was new and a not very well-known game before the Civil War—even after the war it was not readily accepted in the colleges. The college sport for most of the period after the war was baseball. First, the colleges permitted organized athletics among their own students, and then, when the number of colleges became greater and the distance between colleges permitted, matches were arranged on an intercollegiate basis. These matches, usually baseball games, were not sponsored by the colleges,

<sup>&</sup>lt;sup>67</sup> Dunigan, A History of Boston College, p. 110.

<sup>&</sup>lt;sup>68</sup> Nineteenth-century football was so different from today's game, and so tame and unscientific by comparison, that it would not be recognized as football. To play football meant to advance the ball by kicking or punting until a goal was made; running with the ball, tackling, and blocking were unknown.

but that they were permitted required the colleges to accept responsibility for some remote supervision. A coach or an athletic director was unknown; some teams had faculty moderators, but their responsibility lay in discipline and not in teaching the players the finer points of the game. Baseball, then, as now, was a popular national sport and it remained the major college sport until the college year was changed. This change excluded those months from the year when interest in baseball is at its height and shortened the season so much that the game declined greatly as a college sport. When baseball abdicated, football was ready to ascend the throne of athletic supremacy in American colleges.

Less popular perhaps, but nonetheless enthusiastically pursued, were such activities as handball, <sup>69</sup> fishing, hunting, boating, swimming, sleighing and skating (in season), and in some Southern colleges where the French tradition was strong, fencing. <sup>70</sup> Some writers have included gardening, wood-chopping, and even chicken-keeping as extracurricular activities, and in one sense they were, but they were hardly in the same class as the more popular competitive activities. Wrestling and boxing, as well as rough and tumble catch-as-catch-can, may be listed too; but as often as not these activities were engaged in when the participants had some personal problem to settle, which seemed to them then to be insoluble in any other way.

After a slow start athletics gained considerable popularity in Catholic colleges, especially in residence schools. The reason for this heightening in popularity is not too difficult to discover — athletics were a good form of recreation, both for participants and spectators. There were some theoretical bases advanced to justify athletics too; foremost among these was the argument that competitive contests developed the moral sense, but fundamentally the main reason for the games and the chief source of their value was the enjoyment found in them.

Although athletics in time became the major extracurricular activity in the colleges, there were many others which were either permitted or encouraged. The first out-of-class activities in Catholic colleges flowed from some academic interest. Thus, French, Spanish, and German were

<sup>&</sup>lt;sup>69</sup> Georgetown spent five hundred dollars for a handball court in 1814 (Daley, p. 336).

<sup>&</sup>lt;sup>70</sup> In 1840 some fencing enthusiasts on the faculty of St. Louis University proposed that the school build a separate building for this sport (cf. Garraghan, *The Jesuits of the Middle United States*, III, 211).

taught as extras, or activities outside the classroom day. In some colleges where foreign influence was especially strong, English was an extra. When the languages became regular subjects in the curriculum, interest was channeled to other forms of academic associations. Especially important in the early colleges were the literary, dramatic, and debating societies. If the teachers in these early schools tended to live in ivory towers, the record of the debating societies proves that the students did not.

Religious societies were encouraged by all of the colleges and, though few records are extant indicating the achievements of these societies, it may be taken for granted that they fulfilled a useful purpose. It would be hard, if not impossible, to name all of the religious organizations in the early colleges, but those found in most of the schools were: the Sodality of the Blessed Virgin, the Apostleship of Prayer and the League of the Sacred Heart, and the Acolythical Society. In addition to religious societies, student retreats were held regularly; in some colleges they were classified as extracurricular activities. Although this seems to have been an error in classification, it should be mentioned that the retreat was usually one of the most profound experiences in a young man's life.

The development of college facilities has not been touched on except in a very general way, but it can be said here, in connection with student activities, that the libraries collected by student library associations were often superior in quality and quantity to the colleges' libraries. Some colleges, in fact, did not begin to develop their libraries until many years after the work of instruction had begun; student libraries substituted for this lack. It was not unusual for library associations and literary societies to work together in collecting a library, but in a few colleges these groups worked independently or in competition; this resulted in several libraries at one college. Though the holdings of student libraries were inspected and purged from time to time, by having their own libraries students were able to read some living literature which the colleges would not have purchased.

In 1872, thirty-nine of fifty-five Catholic colleges reported on their library holdings. All but five noted that their total holdings were increased by counting the volumes in student libraries. The following is a summary of the status of Catholic college libraries in 1872:<sup>71</sup>

<sup>71</sup> Report of the United States Commissioner of Education, 1872, pp. 762-781.

Library	Holdings	of	Thirty-Nine	Catholic	Colleges	in	1872
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Volumes in library	Number of colleges	Volumes in library	Number of colleges
30,000	· 1	6,500	1
24,000	1	6,000	1
20,000	1	5,500	1
16,000	1	5,200	1
15,000	1	5,000	2
12,000	1	4,000	3
10,000	4	Fewer than 4,000	17
8,000	2	No report	16
6,800	1		

The nineteenth century was a century of high political interests and sparkling political activity. College boys were probably more interested in politics then than now. One may guess that this was true because there were fewer forms of amusement for young men. Whatever the motivation, the boys took great interest in local, state, and national politics, and most of the colleges could boast of one or more political and oratorical societies. These student political activities, however, hardly ever crossed the campus boundaries. Catholic colleges seemed to insist that they and their students remain silent and neutral on political issues of significance, but at the same time they hoped that their students would eventually become effective influences in their communities. College students were not easily held in check when controversies became heated; but the colleges had a responsibility to themselves and to their students. There was the constant danger that the students would carry their quarrels either for or against the established order into the public arena, and there was the danger, too, that once controversy began the colleges would have to be committed to one side or the other. By standing above or apart from the current questions of the day and by restraining their students the colleges hoped to be beacons for truth, but for the most part their hopes were not fulfilled and instead they earned a reputation for timidity.72

Journalism was another student activity. In the Catholic colleges its development was retarded, possibly owing to the cost of printing college newspapers and journals, possibly because the administration of the

<sup>&</sup>lt;sup>72</sup> Cf. Edward J. Power, "Orestes Brownson on Catholic Higher Education," The Catholic Educator, XXIII (February, 1953), 275-278.

colleges wanted to avoid the occasion of trouble with the students. A college newspaper is too ready a tool for students who have some complaint to make of a college. When journalism came to Catholic colleges, it came in the form of religious sheets that were passed out to students. Their contents were announcements of religious or academic nature, and the experience gained by students who engaged in this activity was rather narrowly technical. When college newspapers became something more than substitutes for bulletin boards, their editors were so hemmed in by regulations and moderators that the journalistic venture could not have had much real value.

Another type of activity was organized in many of the colleges — military drill companies. These drill groups, a source of great pride when they were well trained, were especially encouraged around the time of the Civil War, but their origin in the colleges was not closely associated with that great emergency. Interest in the drill companies did not wane until late in the nineteenth century.

Fraternities and secret societies did not flourish in Catholic colleges. Some colleges did not encourage their development, others forbade them; and students showed surprisingly little interest in them. Whatever the reasons were, their loss was not felt.

## COEDUCATION IN CATHOLIC COLLEGES

Over the centuries few citadels have been so successful in avoiding either the company or influence of women as the colleges and universities. Although some writers have claimed that the Southern medieval university admitted women as regular students, the entire tradition of higher education both in Europe and the United States marked the higher schools as places for men. The first break with tradition came in 1833 when Oberlin College, in many ways a most liberal institution, admitted girls on an equal basis with boys. Antioch College and the State University of Iowa followed the example of Oberlin in 1853 and 1856 respectively. But these innovations were only small chinks in the wall of tradition and prejudice which questioned both the utility of

<sup>&</sup>lt;sup>73</sup> The first department of journalism in a Catholic college was established at Marquette University in 1910. Its main objective was idealistic rather than technical, for the founder of the department, Father J. E. Copus, believed that technical skills could be picked up at editorial offices (cf. Hamilton, *The Story of Marquette University*, p. 99).

higher education for women and their capacity to profit from it. Without regard for the merit of the testimony brought to prove that women needed and could profit from higher education, the men's colleges of the nineteenth century tried to preserve their exclusiveness. There were some practical problems to this issue: where would women live and where could they study if they were admitted to the schools for men? Could they be expected to compete with men in the same classrooms? And most of all, what effect would women have on discipline, good order, and morals?<sup>74</sup>

By the middle of the century few responsible persons were taking very seriously the objection that women did not have the capacity to achieve in higher studies. But there was another relevant question: what use could women make of their education? Would it fit them to be better wives and mothers? If not, why should they seek it? Except for some elementary schools, teaching was still an occupation for men; discriminatory wage standards did not encourage women to seek teaching positions even in the elementary schools. If women could not depend upon a career in teaching, what was left for them to do, and why have a college education?

As we shall see in Chapter VII, colleges for women began to come into existence early in the nineteenth century, but these schools tried to adapt their programs to the actual conditions of the time and did not attempt to pattern their curricula after those of colleges for men. It was not until a college education of the traditional type came to have a practical value for women that women began to knock at the doors of colleges for men. A number of reasons—surely the progressive nature of the country, campaigns for women's rights, the realization that trained women could make contributions to society, and the sincere belief on the part of some educators that girls belonged in higher education—led to a gradual removal of the restrictions which had kept them out for so many years. Even with all of the agitation, the force of public opinion, and the precedent furnished by some colleges, many colleges for men still refused to admit women down to the turn of the

<sup>&</sup>lt;sup>74</sup> The Report of the United States Commissioner of Education, 1867, p. 385 ff., carried a long statement in favor of coeducation. Foremost among the reasons advanced in its defense were: greater economy, convenience, incentive to study, cultural (especially for men), good order, morality of the community and of the college, better college relations with the community, and better preparation for the responsibilities of life.

century and some have continued to guard their purity as institutions exclusively for men down to this day.

Catholic colleges for men were among the most reluctant when questions arose concerning the admission of women to their halls of learning. The common opinion among priests in the colleges was that the best diploma for a woman was a large family and a happy husband. No doubt most of the colleges had good, even compelling, reasons for not admitting women, but as time went on it became apparent that Catholic girls needed higher education. It became obvious, too, that Catholic colleges for men would have to provide the opportunity. It was suggested, of course, that Catholic colleges for women be founded; however, the organization and staffing of such schools had to await the preparation of women who could conduct them. Several academies and convent schools existed, but before 1890 none had the stature to embark on real college work.

The issue of coeducation was forced following the Third Plenary Council. This council had decreed the establishment of parish schools, but who would teach in these schools? Where would these teachers be educated? Some Catholic college administrators saw that their institutions had some responsibility in these matters and proposed changes in the admission policies of their schools. Bishops, too, recognized the need for higher education for women, but the voice of tradition was so strong that nothing was done until 1909, when Marquette University established a summer session of eight weeks for the purpose of giving religious women some college work.<sup>75</sup>

In its initial stages coeducation in Catholic colleges was not intended to be other than an expedient. It was expected that male students would not remain at the colleges during the summer months. Sisters could attend summer sessions and be back teaching in the parishes when the boys returned for the regular college term. In the summer of 1909 one would have been engaging in the sheerest flight of fancy to suppose

<sup>&</sup>lt;sup>75</sup> Cf. Hamilton, p. 124 ff. In 1910 The Catholic University of America established an affiliated summer school for Sisters. Sister's College was founded in 1914. In 1874 a Catholic form of the chautauqua was inaugurated. Its original purpose was to give an intensive training to Sunday-school teachers, but its purpose was gradually broadened until it developed into the Catholic University Summer School. These extension programs, geared to the preparation of teachers for the lower schools, spread from the Columbian Summer School at Madison, Wisconsin, formed in 1895, to the Winter School of New Orleans established in 1896, and the Maryland Summer School founded in 1900.

that women would one day share classrooms with men in Catholic colleges.

The experiment at Marquette University somehow got out of hand.

The experiment at Marquette University somehow got out of hand. Father James McCabe, the president, was surprised when lay as well as religious women applied for admission to Marquette's first summer session. When no good reason could be discovered for refusing to admit laywomen, they were admitted. But the Jesuit Provincial, upon hearing that laywomen were attending a Jesuit college, wrote to Father McCabe and suggested that all of the summer classes be canceled. Opinion was divided; some Jesuits opposed coeducation, while others thought it a wise, even necessary, adaptation of the code of Jesuit education. Although the Provincial did not like Marquette's innovation, he agreed to submit the question to the General. The General's decision did not come quickly. The summer sessions of 1910 and 1911 came and passed without any change in admission policy and without any word from the General. By the spring of 1912 the General arrived at a decision; it was favorable and Marquette was given permission to continue its summer session for religious and lay women.

Before the General's decision was known, Father McCabe effected an affiliation between Marquette University and the Wisconsin Conservatory of Music. Many of the students at the Conservatory were women, and in a sense they became Marquette students. Father McCabe's action has been characterized as premature, in that he committed the University to coeducation without the prior approval of his superiors.<sup>76</sup>

With women at men's colleges, another problem came to the fore. Were the colleges committing themselves to confer degrees on these women? Of course, there was no legal problem, since most of the colleges had charters permitting them to confer any degree they saw fit on a qualified candidate. At Marquette it was not long before the authorities were faced with this problem. Some women who attended the summer sessions had credits from other colleges; they applied for degrees from Marquette. Could the Jesuit college A.B. be conferred on a woman? Many Jesuits thought not; others suggested that if the Jesuits wanted to engage in the education of women, separate Jesuit women's colleges should be established. Though this would have been a startling innovation, it would have kept women out of the colleges for men.

Coeducation was accepted very slowly in Catholic colleges. In 1914

<sup>76</sup> Ibid., pp. 126-127.

De Paul University admitted women on an equal basis with men, but in most Catholic colleges women were first admitted on a part-time, summersession, or special-program arrangement. It was not until the late 1920's that the coed in a Catholic college could expect and receive full status as a student. But with the addition of colleges and departments of education and schools of nursing, the number of women in attendance increased; as their numbers increased their status improved. It was for professional reasons rather than for liberal purposes that women were admitted to Catholic colleges for men. Many colleges have continued to resist the trend, or have been refused permission by the bishop of the diocese in which they are located to admit women: of eighty-four Catholic colleges for men in the United States in 1955, only fifteen admitted women on an equal basis with men.<sup>77</sup>

<sup>&</sup>lt;sup>77</sup> Another dimension to coeducation may be mentioned. Traditionally, colleges for women have not admitted men, but in recent years even this barrier has been removed and one is faced with the phenomenon of the male coed. In 1950, 2,618 men attended Catholic colleges for women.

# EVOLUTION OF ADMINISTRATION AND DEVELOPMENT OF FACILITIES

## THE ADMINISTRATION OF CATHOLIC COLLEGES

The universities of northern Europe during the Middle Ages were controlled by masters and the universities of the south of Europe during the same period were controlled by students. The first colleges in America did not imbibe the tradition of their forebears on matters of college government; instead they instituted a new kind of academic control which, since the founding of Harvard College, has been honored in this country by Catholic, non-Catholic, public and private universities and colleges alike. The colleges of the United States were controlled by administrators; they were administrators' colleges and their most important figure was the president.

With this background of control, it is not surprising that Bishop James Roosevelt Bayley, the founder of Seton Hall College, should have written in his diary in 1856, that it was more difficult to find a good college president than it was to find a good anything else in this world. He was reflecting an attitude which, for the Catholic colleges, had its origin with the establishment of Georgetown and was perpetuated in every Catholic college which followed Georgetown: the success of a college depends primarily on its president. Bishop John Carroll had spent months searching for an exceptional man to appoint as Georgetown's first president. Because Carroll was not satisfied with the man he appointed does not indicate any special weakness in Father Plunkett;

<sup>1</sup> Kennelly, p. 57; Supra, P. 105.

rather, it seems to suggest that Carroll put an undue emphasis on the importance of the office of president. No man whom he might have chosen could have fulfilled all of his expectations. Still, more than any other single influence, it was the expectations of Carroll that determined the nature of the office.

The difficulty Bishop Carroll encountered in finding a president whom he considered fully qualified prompted him to devise a set of regulations for the general government of the Georgetown Academy. These regulations were to be executed by the president, subject to the control and supervision of a board of visitors chosen from among "the members of the Body of the Clergy." Carroll's administrative regulations, written about 1788, are still extant in the Baltimore Cathedral Archives. The document begins:

It is proper before the Academy is opened to determine on its general government. 2. the particular branches to be taught and the duties of the professors. 3. the duties and discipline to be observed by all scholars. 4. the public exercises to be required and rewards to be conferred on them. 5. the special duties to be performed by, and the attention to be bestowed on the religious instruction of R. Cath. students. 6. the salaries of professors and the means of paying them, and every other matter relating to the temporalities.<sup>2</sup>

In addition to the above duties, the president was expected to be present at all public exercises, take part in examinations, visit classes, and recommend to the teachers ways of improving instruction. Besides promoting literary improvement, the president was charged with the duty of watching over the morals of both teachers and scholars and was given the authority to dismiss any whose habits threatened the general discipline of the school. Carroll's code admonished the president to

incessantly bend his attention to the points here mentioned; but though his attention should be unremitted and minute, yet it is advisable for him not to interfere personally, unless circumstances render it absolutely necessary. His authority will be so much the greater as it is seldomer exerted.<sup>3</sup>

The president of a Catholic college for men was expected to have unusual qualifications. Except in those colleges controlled by congregations of Brothers, it was mandatory that he be a priest. In addition to

<sup>&</sup>lt;sup>2</sup> Quoted in Daley, p. 71.

<sup>&</sup>lt;sup>3</sup> Quoted ibid., p. 73.

some reputation in the Church and in the community, he was supposed to be a powerful preacher and a man of determination with the force to exact minute observance to his orders. Besides being a capable administrator and a successful fund-raiser, he was to be a builder. These were the primary qualities. Probably more significance has been attached to physical expansion in evaluating the term of a Catholic college president than to anything else, and presidents who were successful in putting up buildings have achieved both memorials to themselves and everlasting fame in the annals of the colleges which they served. However, it was impossible to know how effective an appointee would be until he had actually taken over the duties of his office, and it was not uncommon for some college presidents to be declared failures in the private correspondence of their superiors. Besides having the primary qualities, it was hoped that the man selected as president would give some evidence of scholarship and also, since most presidents taught, be an effective teacher.4

These latter qualities, though not essential, were found among presidents more often than one might suppose. Nevertheless, whatever the special histories of Catholic colleges may say concerning the scholarly stature of their presidents, it is obvious to one who investigates carefully that not every Catholic college president was a great scholar and an effective administrator; but at the same time, it is certainly indisputable that the progress of the Catholic college movement must be attributed mainly to the men who were its leaders.

Most of the information about the presidents comes from their former students and from memorial addresses and filio-pietistic memoirs or histories. The first may be overly critical because of some personal encounter or unpleasant memory from undergraduate days, while the latter tend to flatter their subjects with a delightful combination of fact and fiction. One must try to make due allowances for such factors; it is unhistorical to build pedestals which are not deserved; it is also unhistorical to belittle, with amused cynicism, the accomplishments of men who exerted an important and lasting influence upon their generation. Fortunately, it is not the men who occupied the office, but the office itself which concerns us here.

<sup>&</sup>lt;sup>4</sup> I am concerned here with the colleges which filled the office by appointment. In some colleges conducted by religious communities, the religious superior was ex-officio president of the college. In both diocesan colleges and those conducted by religious communities, the qualities mentioned above were considered to be important.

It is interesting to examine the notes of Simon Bruté concerning what has been said about the capacities of a college president. Bruté made some suggestions relating to the office in 1833 and these suggestions have some value because they reflect an attitude toward the office of a man who had intimate contact with Catholic higher education for many years of his life.

A president here [at Mt. St. Mary's] is not only so, 1, for a College; his is, 2, for Seminary; 3, for congregation; 4, for the sisters present, etc. Hence he has too much to do that he may do all the parts equally well.

To be a good president the qualifications are:

- 1. An exterior decent manner sufficiently agreeable and dignified, good health.
- 2. Principles of piety justice pure life humility not ambitious.
- 3. To be for the College, a good scholar, particularly for literature and the languages.
- 4. A good divine for the Seminary, and the general order of the church.
- 5. To speak well for public occasions and in general with visitors and parents.
- 6. To know the temper of boys and their management.
- 7. To be self-possessed calm not irritable, not disposed to speak and act from feelings admitting proper observations.
- 8. To have diligence foresee order in time watch renew.
- 9. To be firm, support the authority of his co-operators the duties of the procurator, etc., each of whom "must do his own," as Hippocrates has it.
- 10. To correct in time the faults and abuses, and do it with purpose and system, not with caprice.
- 11. To be diligent assiduous at his own all-sufficient duties shun all extra calls.
- 12. To have an equable, sane, well-supported conduct and character.

No president can excell at once in all the parts required; if he has good support and is not proud and sensitive he may remedy his defects and matters still go on well. Radical change is generally of doubtful experiment; more so if with persons not tried in the house that is to be delivered to them. The call for it should not be credited to the abstract, but with full details and motive — and examination of all the bearings. . . . I think the procurator, by the finances, and the prefect by his habitual vigilance and care, have much to do with the support of the house. I suspect that the duties now assigned the president can with success be subdivided — part to be given to the procurator — part to the spiritual prefect — . . . [the president] has duties that can be left to the sacristan.<sup>5</sup>

<sup>&</sup>lt;sup>5</sup> Quoted in Meline and McSweeny, I, 289–290.

Catholic college presidents were appointed. There is no evidence that any other method of selection was used except in what might be called the proprietary colleges, where the owner functioned as president. In diocesan colleges the bishop appointed the president; in those conducted by religious communities the superior decided who the presidents of the community's colleges were to be. In both cases the president was responsible to the superior who appointed him and to no one else.<sup>6</sup> The statutes of some colleges or the rule of the religious community often required the president to have consultors, but the president was not responsible to them, although under certain circumstances he was required to listen to what they had to say. After listening to their advice he could do as he pleased.

As the office of president was defined at early Georgetown, it was not a policy-making post. Even the selection and appointment of teachers lay outside the scope of the president's authority. These limitations, however, were temporary expedients instituted because Bishop Carroll lacked confidence in the school's first presidents. Before 1812 Georgetown was controlled by a board of supervisors or visitors, but by 1815 the supervisors became unimportant as the Bishop acceded to the petition of Father John Grassi, S.J., that he needed authority unencumbered by the potential interference of a board. When Father Grassi became president in 1812, the board of supervisors, composed of non-Jesuit clergymen, was the policy-making body for the school. But the president and the board disagreed when the board tried to define the functions of the vice-president. Apparently Grassi did not want the board to define the duties of anyone; he wanted complete authority vested in the president.

As boards of trustees, directors, or supervisors were stripped of authority, the presidents were given more. In time the president of a Catholic college achieved a position and authority which so far as the internal functioning of the college was concerned was similar to that of a bishop. His word was law on all matters; from his decision there was little possibility of appeal. The presidents of nineteenth-century non-Catholic

<sup>&</sup>lt;sup>6</sup> Cf. Alcuin Tasch, O.S.B., Religious Constitutions and Institutional Control (doctoral dissertation, The University of Chicago, 1953), microfilm.

<sup>&</sup>lt;sup>7</sup> Cf. Daley, p. 231.

<sup>8</sup> Ibid., pp. 234-235.

colleges had a great deal of authority, but compared with the presidents of Catholic colleges their authority was meager indeed.9

The authority of the Catholic college president was not assumed; it was bestowed on him, or on his office, by bishops and religious superiors who believed that a house of studies should be ruled without interference from other members of the college community.<sup>10</sup> The wide range of presidential authority and the inability of many teachers and presidents to distinguish religious and moral matters from intellectual or academic questions made for the perpetuation of an excessively authoritarian system. The prominent man in this system, sometimes the only one who really counted in the eyes of the public and the hierarchy, was the president.

The ecclesiastical authority with which the office was vested was unnecessary and unwarranted, but it was there almost from the beginning. The heritage of the office in the later nineteenth century was made up of precedents of authority which for the most part were borrowed from the ecclesiastical seminary. In the formation of the office, in colleges of the United States, there was little borrowed from European academic traditions; an exercise of administrative authority which would have been impossible in medieval or modern European universities was taken for granted in American Catholic colleges.

But ecclesiastical authority which was misplaced in the colleges surely was proper to the seminaries. In the first higher schools in this country it was not possible to separate the college from the seminary and as time went on this separation was made very slowly. Because the objectives of the colleges were not recognized as being different from those of seminaries, the colleges were administered in a manner approved for seminaries; subsequently the conditions which may have justified these administrative expedients changed, but the system of control remained unaltered. It may not be an overstatement to claim that in their academic organization and in the development of clear and effective administrative policies and procedures Catholic colleges have given evidence of retardation. From their origin to the present, with few

<sup>&</sup>lt;sup>9</sup> For a discussion of the authority of the non-Catholic college president and his duties, see George Paul Schmidt, The Old Time College President.

<sup>&</sup>lt;sup>10</sup> It was quite generally believed that for the successful operation of a college the faculty should take a vow of obedience to the president. See supra, p. 106.

exceptions, the colleges have been administered as if they were extensions of parochial activities engaged essentially and primarily in moral development. It has been difficult for college presidents to realize, for example, that a vow of obedience and an appointment to teach at a Catholic college are not the same.

To describe the office of president adequately is no simple task, for its activities were so many and varied, and its bounds so vague, as almost to defy accurate delineation. On occasion a president would complain of his situation to his superior:

I hope you will not take it amiss if I beg of you to cast a look in my situation during the last year — no minister or procurator, no refectorian and I may say no clothes-room keeper, for I was obliged to watch constantly poor McElroy, whose head is so small that he is continually blundering — giving Tom's clothes to Harry, and Harry's to Mike, etc. ad infin. Do then send me two brothers, one who has head enough to keep the clothes room, watch dormitories, etc.<sup>11</sup>

Another complaint gives still further insight into the many duties of a president:

We are not sufficient number to our wants. If you let me have a good Scholastic and Br. Mallaly, I will ask nothing more until I remain on this cross. The boys (19 today) are not duly watched, and I cannot do all. I cannot do any more. I have to go to the dormitory at 6 a.m. and remain with the boys while they dress and wash etc. Then take them to prayer and Mass which I say. After that I have to keep their studies until breakfast and teach them. I have the class of Rudiments and 3rd Hums. I am free at 10½. After school none of ours remain with them until dinner time. In the afternoon I have an hour of French for all the Boys; then the Latin class again. This keeps me too much with the boys; more than I should be with them . . . I take them out to walk. With them so much, I must necessarily relax the presidential gravity . . . and be a little more familiar. 12

There were four main categories of presidential responsibility: priest, administrator, educator, disciplinarian. Each was sufficient in its demands to claim all of the time of the president, but the organizational pattern of the early colleges was such that there was little possibility of delegating either authority or duties. Many college presidents were pastors, or if not pastors, they had regular priestly functions to perform. Because

<sup>&</sup>lt;sup>11</sup> Father Mulledy to Father Provincial Ryder, August 10, 1844, quoted in Meagher, 50

<sup>12</sup> Ibid., p. 75.

the early colleges were usually not fully staffed by priests, but by priests and seminarians, the president could not always assign to someone from the college the spiritual functions he was called on to fulfill. Even in colleges which had only priests on the staff, there was little possibility of the president's finding a substitute for his sacerdotal work because the other priests had their regular missionary and pastoral activities too.

As an administrator, the president was expected to exercise control and assure the smooth operation of the college; in addition to these internal responsibilities, he was expected to superintend the growth of the college. This meant that he was to raise funds. Some college presidents were not successful beggars, but whatever lack of success their technique had, it was usually superior to that of someone acting in the president's name. Following a fire which had destroyed much of Holy Cross College, the president dispatched Jesuit preachers to the neighboring parishes to solicit funds for the rebuilding of the school. At one parish the Jesuit who represented the president received a reception which probably would not have been accorded the president. The pastor of the parish refused to permit the Jesuit to preach the appeal to the congregation. He did so himself in the following vein:

My dearly beloved Brethren, you are requested to tender your assistance towards the rebuilding of Holy Cross College. You have been so very liberal to me for my charitable purpose, that you ought not to be called upon. The misfortune of the College would not have been very great, if they had insured it. Yet you will give them some little thing. I do not wish to impose on your charity; but a little mite will be a good help, and a means to see that the College is in a more respectable condition than it was before.<sup>13</sup>

There is no record of the amount of money collected from this parish, but it would be difficult to imagine a less effective appeal. At the same time, it is unlikely that the president of the college would have been refused permission to preach.

To function as a priest, a college administrator, and a fund-raiser, and to do so effectively, was more than a one-man job. But the Catholic college president was, in addition, expected to be an educator, a teacher, and a disciplinarian. As an educator, he determined the course of studies, the methods of instruction, and sometimes conducted the oral examinations. Besides, he usually had a full schedule of teaching in the college

<sup>13</sup> Quoted in ibid., p. 74.

and it was not unusual to find him teaching in the seminary also. But this was not all. He was required to preside at all public functions and to visit the classes of the teachers to see that they were conducting them properly. These duties consumed a great deal of time. Every disciplinary problem other than the most routine was brought to his attention, for few of the teachers or prefects were given the authority to dispose of disciplinary cases themselves.

What was the preparation which the average college president had for the many duties challenging his strength and wisdom? His readiness for performing his priestly functions need not be questioned at all; his training in the seminary was the best that the Church in America was able to offer at that time. But one may raise the question in all sincerity and good will: did his training for the priesthood necessarily fit him for the tasks of administrator, educator, and supervisor of all of the activities of boys? The amount of special training required for school administration has always been an open question, but experience with the institution to be administered is almost indispensable. Most Catholic college presidents came to their office without having had any experience either as students or teachers in the type of institution they were expected to govern. What they learned was learned on the job, for they had neither the experience nor the training to give them administrative competence. The typical president of a nineteenth-century Catholic college was a young priest in his thirties. He had been ordained from six to ten years and from the time of his ordination to his appointment as president his activities were as varied as those which faced him after he became president.

As educators or scholars the presidents of Catholic colleges were not especially distinguished. They were usually not academic men when they assumed their duties and they did not have time to pursue any academic or scholarly interests while they held office. It is unlikely that one can find a book, article, paper, address, or an academic statement of any kind coming from the president of a Catholic college which caused the eyes of the academic community in the United States to turn toward him. Rather than being leaders, for which their backgrounds did not suit them particularly well, the presidents tended to be guardians of the status quo. Educational policy and practice in Catholic colleges changed when the pressure of the times and the example of non-Catholic colleges forced a change, but for bold innovations in

higher education one need not look to Catholic colleges.<sup>14</sup> If blame is to be assigned for failure to keep up with the times, or to advance practices in conformity with a healthy Catholic attitude toward progress, the blame must be laid at the door of the college presidents, for they guarded the gates through which educational change could have passed with an inflexible fervor which suggests that they did not distinguish educational philosophy and practice from the doctrines of the Church. As disciplinarians they rated high; in this phase of their work they were unmatched even by the most able presidents of non-Catholic colleges. And as administrators their record, if not outstanding, was good. But as educators and as spokesmen for the philosophy of Catholic higher education their record leaves a good deal to be desired.

One might ask, or wonder: why did these able men make such little impress as educators? The answer is to be found in three factors: their vocation as priests, their lack of training for positions as educational leaders, and the indefinite, but usually short, term that they served as college presidents. It is no criticism of the priest-president to say that he was interested primarily in his vocation as a priest; he was not ordained to become an academic man. In some ways, therefore, he regarded his academic functions as secondary, and since they did not command all of his attention he was not in a complete sense a professional educator. Nor did he have the general responsibility for education that a bishop has, which explains in part why bishops individually and collectively were more effective as educational leaders than college presidents. Of course, many college presidents became bishops and their experience contributed to their stature as bishop-educators.

The president of a Catholic college was picked by his superiors to become a college president; but his academic experience, scholarly aptitude, or interest in college administration were not controlling factors in his selection. As we have indicated, other qualities were looked for first. The dynamic builder or the effective administrator may not have been an educational leader, but the nineteenth century was

<sup>&</sup>lt;sup>14</sup> On this point the comment of Father Samuel K. Wilson is interesting: "It well may be . . . that Catholics have imitated the worst features of secular education and have neglected the best features of their own. Devotion to scholarship, however, cannot be one of the worst features of secular education, since only here and there have Catholics imitated it. And the waste of trained talents in Catholic colleges — that is really a matter for tears and compunction" (by permission from "Catholic College Education, 1900–1950," The Catholic School Journal [April, 1951], p. 122).

a brick-and-mortar period for Catholic colleges. The needs of the colleges seemed to dictate the selection of a man of action rather than one who would retire to study and contemplation in an effort to find the best solution to fundamental educational questions. No doubt many college presidents were sought-after speakers. Most of them were good preachers, but they appeared before the public not as educational spokesmen but as preachers in their primary role as priests. Besides this, there was no great tradition or devotion to the intellectual life in the colleges, and the men who became presidents simply continued the colleges in the general direction taken by previous administrations.

The president had no tenure; he was retained as long as his superiors wanted him. Sometimes his removal was dictated by reasons which had nothing at all to do with his effectiveness. In the colleges conducted by religious communities, the president was usually a religious superior also. In such cases, since canon law limits the terms of certain religious superiors, the president's term was limited as well. Thus, effective presidents were sometimes lost to the colleges because canonically they were not permitted to remain, while ineffective presidents were sometimes kept for the full period permitted by canon law because they were good religious superiors.

Catholic college presidents were often able men, but their period in office was so brief that they had little opportunity to exercise their talents. In the first sixty years of its existence Georgetown had twentytwo presidents; Gonzaga College, Washington, D. C., had twelve presidents between 1850 and 1890; the College of St. Francis Xavier, New York, had twelve presidents from 1847 to 1897; Notre Dame had fifteen in a hundred years; The Creighton University, nine in twenty-five years; Loyola University (Illinois), fourteen from 1870 to 1915; Marquette University, seventeen from 1881 to 1948; and Boston College had twenty presidents from 1863 to 1945. During the nineteenth century the average length of a president's term was slightly over four years. By the time he became adjusted to his position and was ready to begin serious educational thinking, because the problems were becoming familiar and his insights were deepening, he was removed. One cannot help comparing the length of the Catholic college president's term with that of the term of presidents of other colleges in the United States. Few presidents remained in office as long as Charles W. Eliot of Harvard University - forty years, from 1869 to 1909 - but the average length of their term was about fifteen years. They had the time to become educational leaders, although it does not follow necessarily that all of them did.

The office of Catholic college president was often an avenue to preferment in the Church — many presidents became bishops — but more often, it seems, the office was the gateway to educational obscurity. An able president might become a bishop, but it was more likely that his talents as a leader and as an administrator were allowed to wither away in a subsequent assignment as a high school teacher or a college instructor. For the religious these radical changes in assignment were consistent with the ascetical view of inculcating obedience and humility. There is no reason to criticize that view here, but at the same time it is evident that the colleges suffered from the lack of experienced and mature leadership at the helm of the academic ship.

Frequent and often abrupt changes of presidents were accompanied too often by alterations in educational and administrative policies. The members of a college faculty might awaken one morning in the middle of a school year and find a new face in the president's office; subsequently they might discover that policies on which they had come to rely were no longer in effect. The influence these changes had on the faculty or the students cannot be measured or documented, but the insecurity of the faculty in Catholic colleges, a subject touched on in Chapter IV, had some of its source in the brevity and indefiniteness of the president's term.

Regular shifting of presidents might not have been so serious had the colleges been conducted according to rules of law or policy rather than of men. But, as it was, the colleges were not committed to fundamental policies; the dependence upon the man who occupied the office of president resulted in the dominance of a personal policy. There was no good reason why the colleges should have avoided firm and definite fundamental administrative and educational policies, but the historical fact is that they did. Bishop Carroll's administrative code for Georgetown Academy, prepared in 1788, was the first and last document of its kind, and it did not remain long in effect. The statutes most colleges were required to enact before petitioning state legislatures for incorporation were ineffective so far as college government was concerned and did little to supply continuity in administrative or educational policy.

From the first years of its existence in America, the table of organization for the Catholic college included the office of vice-president; there is little reason for believing that the office had attached to it any distinct authority or definite responsibility during the nineteenth century. The office began to atrophy in 1814 when Father Grassi of Georgetown refused to allow the board of supervisors to assign the vice-president's duties. From that time until the twentieth century, in the few colleges which had vice-presidents, the office was nominal and neglected. In some colleges an officer with the title of Prefect of Studies or Director of Studies fulfilled many of the functions of the present-day academic vice-president, but usually this was not a separate office; directing studies was one of the president's functions and he performed it. It would be natural to suppose that in those colleges that had vice-presidents the office was a training ground for presidents, but the record of appointments does not bear out this supposition with any degree of regularity.

The office of dean in American Catholic colleges is relatively recent in origin. The first colleges did not have deans and for the greater part of the nineteenth century the office was unknown in Catholic colleges. All of the functions now performed by deans were once direct responsibilities of the president. When the colleges began to expand their curricula and grow in enrollment, the presidents saw the need for a reorganization which would ensure closer superintendence of the work of teachers and students; moreover, with ventures into technical and professional studies the presidents no longer felt sure of themselves as they had when the colleges were essentially classical schools. To some extent Catholic colleges followed administrative practices of other American colleges; when deanships became common in the other colleges, Catholic colleges established them in the interest of attaining academic respectability.

The office of dean, as the leader of a faculty, has a long and honorable tradition in higher education, but Catholic colleges did not follow this tradition and permit their deans to become educational leaders. For the most part the deans became chief clerks; their main occupation was centered on keeping academic records and mastering other less significant details. The Catholic college dean who became an educational leader was rare indeed. But this should not be interpreted as an indictment either of the office or of the men who have occupied it. The system

<sup>&</sup>lt;sup>15</sup> According to Hamilton, "the vice-president . . . was the mainspring of activity as far as academic questions were concerned" (*The Story of Marquette*, p. 185). This may have been true at Marquette and at some other American Jesuit colleges, but it was not generally true of Catholic colleges in the United States.

which literally drowned the deans in details and data prevented them from fulfilling their proper roles as leaders of a faculty. From the information collected by Finnegan, it would seem that the position of a dean in Catholic colleges today has not been moved closer to its traditional ideal of leadership.

Another figure in the administrative system was the department head, or as he was called in some colleges, the department director. The functions of this office, as they were defined in most colleges, indicated the myopia which characterized administrative practices in the colleges. This head was the department's teacher; members of the department were his assistants. The head, theoretically, at least, had the authority to determine, not for his colleagues, but for his subordinates, what they should teach, how they should teach it, and when. For an authority of this kind one could muster some justification if it had been defined in the 1820's, but departments did not begin to appear in Catholic colleges until a century later. By 1920 the breadth and depth of knowledge in various fields demanded specialization; no department director could have been an authority in every special phase of content in the department which he was commissioned to govern. The inauguration and perpetuation of such a system contributed to the rise of administrative egotism on the department level; but the head or director who tried to maintain a pose as an expert in everything soon became an expert in nothing.

The realm governed by the department head never had very broad boundaries. Actually the office was not vested with clearly defined authority. The head was seldom able to act in his own name; he had little, if any, control over the appointment of teachers to his department;<sup>17</sup> his freedom of action was so circumscribed that his title as head or director was surely a misnomer. In Catholic colleges, departments were organized for simple administrative convenience, not for decentralization of authority. Still, the lack of leadership in the departments must have

<sup>&</sup>lt;sup>16</sup> Cf. Darrell F. X. Finnegan, The Function of the Academic Dean in American Catholic Higher Education.

<sup>&</sup>lt;sup>17</sup> Catholic college administrators operated according to the principle that making appointments to the faculty was exclusively an administrative responsibility and none of the faculty's business. More than this, appointments as well as appointees' names and academic pedigrees were treated as confidential matters. It was presumed, no doubt, that the less colleagues knew about one another the better they would get along together; more pointedly it was a reminder that the college belonged to the administrators.

caused college presidents some concern. But if the men who occupied department headships lacked vision, the presidents had only themselves to blame, for such positions were appointive and the views of the faculty members in a department who would be affected by an appointment were never sought.

For most of its life the American Catholic college had but two important officers: the president and the prefect of discipline. It was with the latter that the students had their most regular contact. As the colleges became larger, a corps of prefects, referred to by Brownson as "a substitute body of executive officers," was considered necessary to the continuance of good order. It was the responsibility of the prefects to see that college rules were obeyed.

The prefect's appointment was annual; the office was not too difficult to fill because special qualities were unimportant. Prefects were assistants to the president and were responsible to him for the conduct of the students. The title of the office—prefect—is somewhat unusual, for its etymology does not suggest the type of work its bearer was required to do. And the type of work has doubtless been the subject of all kinds of exaggerations, although there is surely some truth in Brownson's criticism that the prefects, in attempting the impossible by trying to require compliance to a set of rules which were to have uniform application, instituted a system of discipline "as arbitrary as that of the district school, without the same checks on its excessive exercise." 18

No one would deny to the president and the prefects the right to maintain discipline, but there is some reason for believing that the zeal of the prefects sometimes overstepped the bounds of rational limits in the administration of disciplinary measures. Brownson wrote an interesting paragraph on prefects, for whom he had very little respect:

This office in its relation to the business of teaching in our colleges, does not involve that aptitude on the part of its incumbent for imparting instruction which its classic significance implies. If the office, so modified, were to be generally revived and reintroduced, the title of boatswain of a cruiser, or the provost-marshal of a brigade, would be a better title than that of Prefect.<sup>19</sup>

There is one last group of officers to be mentioned in the evolution of Catholic college administration — the trustees. They have not been given

<sup>19</sup> Ibid., p. 217.

<sup>18 &</sup>quot;Our Colleges," Brownson's Quarterly Review, 15 (April, 1858), 216.

other than passing notice earlier, because their significance rightfully places them last. Except in a few diocesan colleges and The Catholic University of America, the trustees of Catholic colleges have enjoyed little authority for initiating or reviewing college policies or practices.<sup>20</sup> In most colleges, meetings of the trustees were unnecessary; strong presidents sometimes refused to convene them. And the boards of trustees were never governing bodies. In fact, they were usually appointed because, as Father B. J. Fenwick wrote to Georgetown's president, Father Grassi: "it will be extremely difficult not to say impossible to obtain that grant [the college charter] from the legislature without such a measure as those wise legislators cannot form other than suspicious ideas of a college that has no directors."<sup>21</sup>

# THE MONEY QUESTION IN CATHOLIC COLLEGES

A ubiquitous problem for Catholic higher education from the founding of the first college was that of money. The Catholic population of the country was neither large nor wealthy; financial assistance from public sources, though often proposed, seldom became a reality. Georgetown received a grant of city lots from the federal government in 1833.22 This was the first important contribution to the college — the lots were valued at about \$25,000 — and it was obtained largely because in the preceding year Columbian College had been granted valuable land by the government. The bill to authorize Georgetown's grant met with a good deal of stiff opposition from members of Congress who did not believe that a Catholic institution was entitled to public aid. A bill was introduced into Congress in 1835 by Senator T. H. Benton which proposed that St. Louis University be made the recipient of a township of land from the national domain.23 The Benton Bill was kept in committee for several months and was finally, in 1838, brought out to the Senate floor for discussion. It was recommitted and died, although there is little likelihood that it would have received a favorable vote if a vote had

<sup>&</sup>lt;sup>20</sup> Some boards of trustees were advisory only, while others were given some voice in appointments and financial matters. In the few instances where a board had authority, that authority was limited to financial matters (cf. Tasch, p. 52 ff.).

<sup>&</sup>lt;sup>21</sup> Daley, p. 259. Boards of trustees should not be confused with boards of lay trustees. The latter had nothing to do with the government of the college, but were appointed to lend some prestige to financial drives or to appease accrediting associations.

<sup>&</sup>lt;sup>22</sup> Easby-Smith, Georgetown University, I, 70.

<sup>&</sup>lt;sup>23</sup> Garraghan, The Jesuits of the Middle United States, III, 206 ff.

been possible. St. John's (Fordham) received \$2,500 from New York State in 1849<sup>24</sup> and St. Bonaventure may also have received grants from the state.

Catholic colleges were forced to begin in a most modest fashion and to depend upon the income from instruction and other fees to meet both instructional and capital costs.<sup>25</sup> Some colleges received assistance from bishops or religious communities for the construction of the first buildings, but once this beginning was made the colleges were usually expected to make their own way.<sup>26</sup>

Bishop Carroll used the revenue from the sale of Jesuit property to purchase a site for Georgetown and to erect the first building; Bishop DuBourg deeded property to the Jesuits when they revived the college in St. Louis; and Bishop Purcell gave the Jesuits his college in Cincinnati as an incentive for them to undertake the organization of Xavier. These are but a few examples of how bishops assisted in the founding of Catholic colleges; the number of examples could be multiplied to nearly equal the number of colleges founded, if space permitted. Once the college was actually under way there were few sources to which it could turn if the financial situation became too difficult. On occasion a bishop would save a college by giving it financial assistance; but usually the bishop had neither money nor credit, and colleges overburdened with debt had no alternative but to close their doors when it became impossible for them to find their way through the maze of liabilities. Meagher reports that at one time the president of Holy Cross needed money so badly that he sought the help of the students. He was able to collect \$500 from or with the help of the class of Second Humanities.27

<sup>&</sup>lt;sup>24</sup> Malcolm T. Carron, S.J., The Origin and Nature of the Contract Colleges of Cornell University (doctoral dissertation, University of Michigan, 1956), p. 10, microfilm.

<sup>&</sup>lt;sup>25</sup> Lotteries were a common practice for raising money in the colleges during the first half of the nineteenth century. St. Mary's College, Baltimore, during the presidency of Father DuBourg, raised money by lottery. In return for this privilege which he obtained from the Legislature, Father DuBourg contracted to maintain a college for thirty years or forfeit \$30,000 (cf. Cassidy, p. 85).

for thirty years or forfeit \$30,000 (cf. Cassidy, p. 85).

<sup>26</sup> Diocesan colleges were often helped by diocesan collections and many colleges were indebted to missionary societies which collected money in Europe and contributed to American college foundations. College founders quite regularly sent special pleas to friends in Europe for financial assistance; sometimes they traveled to Europe to collect money for the establishment of a college. Of course, The Catholic University of America received and still receives considerable support from the special annual collections taken up for it in all of the dioceses of the United States.

<sup>&</sup>lt;sup>27</sup> Meagher, p. 79.

Reference has been made to the high mortality rate of Catholic colleges, especially during the nineteenth century. The main reason for the demise of these schools was insolvency. One may raise the question concerning the ability of some schools to prosper during the very period other colleges were failing. Perhaps the answer is that some colleges were more favorably located, or that they had a more secure beginning; it may have been that some colleges were managed better than others, or possibly the colleges which lived were able to find a benefactor who gave them a financial crutch during their darkest hours. Most early colleges were anxious to be designated the diocesan seminary for some diocese, not necessarily the one in which they were located, for apparently there was some material security in such an arrangement.28 Whatever the tentative answers are, it appears that they will always remain tentative, for the most carefully guarded secret of the Catholic colleges was their complete financial status. Usually only the president and the procurator, or treasurer, were privy to the college accounts. One would surely be on the wrong track in supposing that these officers had anything to hide, but the consistent policy of the colleges was to permit no public releases concerning financial conditions. Then when the colleges became embroiled in embarrassing liabilities they appealed to groups or individuals for help. The results of these appeals were frequently good, but likely were less successful than they would have been had the colleges been more open about their situation. They were always willing to admit that they needed money, but they were seldom willing to distribute a balance sheet.

Because there was no other regular and dependable source of funds, the colleges had to rely on instructional income. This condition explains why Catholic colleges were anxious to take every student who applied, and also why they were tardy in distinguishing clearly between high school and college studies. It explains, too, why colleges sometimes retained students who had neither the aptitude nor the disposition for studies on any level.

All of the colleges in the United States before 1821 collected tuition from students, but in this year there arose an issue which threatened the financial base of Jesuit colleges. On September 29, 1820, Washington Seminary was opened with the primary purpose of educating Jesuit

<sup>&</sup>lt;sup>28</sup> One material advantage was that seminarians could be used as college teachers. See supra, pp. 92–93.

theological students; but the school was so hampered by lack of support that the following year a day school was opened "with classes up to syntax." Theological students taught younger students and derived their support from the tuition fees. What appeared as a convenient arrangement was short-lived. The Jesuit General ruled that "he could not in conscience tolerate the practice as being openly at variance with the religious poverty enjoined by the Jesuit rule."29 The schools of the Society were to be free schools and the Washington Seminary was to be conducted as a free school or be closed.

Both the rule of the Society of Jesus and its traditions endorsed gratuitous instruction. Jesuit schools in Europe had flourished under this rule and it was evidently hard for the General to understand why the schools in the United States could not do so. Provincials and presidents advised the General of the strong prejudice against free schools in this country and also that without the endowments which most European Jesuit schools enjoyed it would be impossible to conduct Jesuit colleges in this country unless tuition fees could be charged. The free school was too much like the pauper school; Jesuits who advised the General of the parental objections to pauper schools were making accurate reports, for the pauper schools had an impregnable stigma attached to them. Although there is every indication that the General weighed the views of his brethren in America, he refused to rescind his order which restrained Jesuit schools from charging tuition. In consequence of this action Washington Seminary's day school was closed September 25, 1827.30

In 1830, the Jesuit General appointed a Visitor, Father Peter Kenny, to inspect the Jesuit establishments in the United States. According to Garraghan, the Visitor "was under instructions to see that the regulations of Father Fortis [the General] were rigorously carried out . . . "31 From Georgetown, the Visitor reported to the General that "the alleged prejudices against free schools did not exist or if they had existed were no longer in evidence; and he expressed the opinion that the existing legislation in regard to tuition-money should not be modified."32

When Father Kenny reached St. Louis University he found that the Jesuits were charging students five dollars a year, the same sum that Georgetown charged in 1829, though the charge at Georgetown was

<sup>&</sup>lt;sup>29</sup> Garraghan, The Jesuits of the Middle United States, I, 304. <sup>30</sup> Sketch of Gonzaga College, p. 33. <sup>31</sup> Garraghan, The Jesuits of the Middle United States, I, 304.

<sup>32</sup> By permission from ibid.

"for fuel and servants. No charge for tuition." The Visitor reported to the General that the tuition at St. Louis "which, though a mere pittance, is still real tuition-money (Minervale) deriving from a legal contract and is far in excess of the expenses incurred on their (the day scholars') behalf, if the teachers be left out of account." <sup>34</sup>

It would be incorrect to suppose that the Jesuits on the scene at St. Louis were unaware of the principle of gratuitous instruction to which they were committed by historical precedent and rule. Father Van Quickenborne, the second founder of the St. Louis College, willingly supported the regulation concerning free instruction. On one occasion more than five years before the Visitor came to St. Louis, he wrote to his superior on the subject:

I must say that I rejoice at the resolution your Reverence has taken not to permit money to be received from teaching boys at Washington. The more we shall stick to the orders of St. Ignatius, inspired by God in writing them, the more we shall draw down the blessing of God on our undertakings. If your Reverence sees anything that we do here against holy poverty, let me know and I will change it immediately.<sup>35</sup>

But with the opening of the college in St. Louis, Father Van Quickenborne was faced with problems which required money for their solution. He wrote again to his superior:

Allow me to propose a few questions:

- Is it lawful to require from parents who send their boys to school in St. Louis or St. Charles a fee in money with which to meet the cost of building? In St. Louis many subscribe on condition that they pay for the education of their children. I answered — if they wish, they may — I should receive the money as a donation or alms. You certainly cannot live, if you receive nothing, and if you labor for us, it is our duty to support you.
- 2. Is it lawful to receive such donations or alms? All the consultors have answered affirmative to both.
- 3. Since in these parts there is need of a fire in school, is it lawful to demand something in payment for the wood?
- 4. Also for the making and use of the benches?36

If the rule which required gratuitous teaching was to prevail, it soon

<sup>&</sup>lt;sup>33</sup> Daley, p. 363.

<sup>&</sup>lt;sup>34</sup> By permission from Garraghan, The Jesuits of the Middle United States, I, 304. <sup>35</sup> By permission from ibid., p. 305.

<sup>&</sup>lt;sup>36</sup> By permission, *ibid*.

became obvious to those most vitally concerned that the Jesuit colleges could not continue to exist. As Father Verhaegan, the rector at St. Louis, pointed out to the General early in 1833, the annual salary of a lay professor absorbed all of the nominal fees that one hundred students paid. In addition to this, the practice of free instruction was actually operating to the detriment of Catholic education, because parents were adamant in their attitude toward free education; they preferred to send their children to non-Catholic schools and pay tuition rather than have them attend Catholic free schools, which they associated with the pauper school and believed inferior. The tuition question, therefore, became more than a Jesuit problem; it concerned the Bishop of St. Louis very directly. Because the Bishop was interested in having a vital and influential Catholic college in his diocese, he petitioned the Holy See in May of 1832 to dispense the Jesuits in St. Louis from that portion of the rule which forbade them from being compensated for teaching.37

On January 13, 1833, the Pope granted the dispensation requested by the Bishop of St. Louis and authorized the Jesuit General to determine the exact terms of its application. The General directed that the dispensation be applied where Jesuit schools were unable to support themselves without levying charges for teaching and where there was a strong prejudice against free schools. The practical directions for applying the dispensation were contained in *Orinatio de Minervali*, dated February 1, 1833. According to Garraghan, this document

enjoins that tuition-rates are to be adjusted to those obtaining in other reputable day-schools of the country; that poor boys are not to be turned away or in any way neglected through inability to pay; that lawsuits are never to be instituted to recover tuition-fees; and that the income derived from tuition-fees is to be spent on the support of the Jesuits and on school equipment, including furniture and libraries, and that no part of said income may be lawfully expended for the subsistence of the Jesuit teachers in the contingency that expenses under this head can be adequately met from other sources.<sup>38</sup>

One of the conditions under which the dispensation was granted is now absent from the American scene. The public school movement of the 1840's and 1850's established the principle of public support.

<sup>&</sup>lt;sup>37</sup> Ibid., p. 307.

<sup>38</sup> By permission, ibid., pp. 307-308.

But the financial position of Jesuit colleges has not been altered greatly from what it was in 1833; that is, the colleges do not have endowments which enable them to return to the practice of free instruction. Therefore, the second condition may still be met. "The present practice of Jesuit schools accepting tuition-fees is based mainly on the circumstances that these schools are, with rare exceptions, without adequate endowment and therefore may accept tuition-fees, which are a virtual endowment." 39

With the tuition question settled for Jesuit colleges, they like other American colleges found instructional fees the chief means for their support. It is not necessary to go into great detail on the tuition and fees charged by the colleges, but a few examples from different periods of college development may be interesting. The first announcement of Georgetown Academy listed the "pension for tuition" at £10 a year. Board and room were extra. The Georgetown prospectus of 1798 was more detailed. Article Twelve stated that the terms of payment, "which is always to be made half-yearly in advance, are here annexed":

	Dolls.		Cts.	
For Board,	100	:	0	
Tuition,	26	:	67	
Mending linen and stockings,	4	:	0	
Washing,	6	:	0	
Doctor's fees, remedies and nursing,	3	:	0	
Firewood for schools,	2	:	0	
Pew in church for Catholic students,	1	:	0	142:67
Entrance money,	4	:	041	

Article Thirteen stated the terms for boarders in the house reserved for non-Catholic students:

For the boarders in the separate house, the board will be 132 dollars. The other articles, viz. tuition, &c the same as above. — This difference in the prices of the two boards will be easily accounted for by the necessity of renting a house for this express purpose and furnishing it with servants and necessary articles.<sup>42</sup>

<sup>&</sup>lt;sup>39</sup> By permission, *ibid.*, p. 307.

<sup>&</sup>lt;sup>40</sup> Shea, A History of Georgetown College, p. 10. <sup>41</sup> Easby-Smith, Georgetown University, pp. 40–41.

<sup>42</sup> Ibid.

In 1827 the following terms were announced for Mt. St. Mary's:

Board and Tuition, payable half-yearly in advance	\$150.00
Washing and Mending, and mending materials	12.00
Extra Charge for French	20.00
Spanish	20.00
Drawing	25.00
Music, vocal and instrumental	40.00
Use of the Piano	8.00
Use of Bed and Bedding	10.00
Charge for Pen, Ink, and use of English Reading	
Books, Doctor's salary, unless parents prefer the	
alternative of a bill in case of sickness.	5.0043

It appears that the cost of attending a Catholic college was somewhat greater than at some of the other colleges. Tuition and other charges varied with the times and to some extent with the demand placed on the colleges by applications from students. Reliable data are hard to find before 1870, but a great deal of information on college charges is available since then. The following table shows the cost of board, room, and tuition at ten Catholic colleges over a thirty-year period:

Student Fees at Ten Catholic Colleges, 1870–190044

College		Year		
	1870	1880	1890	1900
Georgetown	\$325	\$ 50 <sup>b</sup>	c	\$380
Mt. St. Mary's	300	300	\$300	300
Notre Damé	300	300	300	300
Holy Cross	250	200	60 <sup>b</sup>	260
Spring Hill	225	300	90 <sup>b</sup>	65
St. Louis	250	60 <sup>b</sup>	60 <sup>b</sup>	60
Villanova	250	250	250	225
Fordham	300	60 <sup>b</sup>	60 <sup>b</sup>	325
Xavier (Ohio)	60ª	60°	60 <sup>b</sup>	60
St. Vincent	180	с	· · · · · · · ·	260

a Day students only.

A quick comparison of student costs may be made between Catholic and non-Catholic colleges. In 1825 tuition at Harvard was \$55, Colum-

b Tuition only.

c No report for the year.

<sup>&</sup>lt;sup>43</sup> Meline and McSweeny, The Story of the Mountain, I, 187-188.

<sup>44</sup> Report of the United States Commissioner of Education, 1870, pp. 506-516; 1881, pp. 595-606; 1889-1890, pp. 1600-1609; 1899-1900, pp. 1924-1943.

bia \$90, Yale \$33, and Bowdoin \$8. In addition to tuition, most of the colleges had many of the following fees: chamber rent \$6.65; sweeping and bed making \$1, library fee \$.50, monitor \$.06, bell \$.12, reciting room \$.25, chemical lectures \$.25, wood for fuel \$1 a cord, and meals about \$2 a week taken in private homes. In the church colleges of the South during the twenty-five years before the Civil War tuition fees ranged from twenty-five to forty dollars. Tuition charges at ten non-Catholic colleges from 1870 to 1900 are shown on the following table:

Student Fees at Ten Non-Catholic Colleges, 1870–190047

College		Year			
	1870	1880	1890	1900	*
Havard	\$ 25	\$150	\$150	\$150	\$350
Yale	90	140	125	155	545
William and Mary	45	40	b	35	108
Columbia	100	150	150-200	150	400
Darthmouth	60	90	b	100	450
University of Georgia	60	a	a	а	160
Brown	75	100	100	105	400
University of Michigan	8	20	20-35	30	190
University of Wisconsin	18	a	a	a	350
University of Pennsylvania	35	150	100-200	50-200	450

<sup>&</sup>lt;sup>a</sup> Tuition free to residents of state.

Throughout their histories Catholic colleges experienced little success in establishing endowment funds from which regular income could be obtained. Georgetown was probably the first Catholic college to receive a money endowment. A bequest to Georgetown of £400 sterling in 5 per cent stock was made in Bishop Carroll's will. The Bishop directed that the stock be sold and the proceeds reinvested, the interest to be used "for augmenting the library thereof," or he permitted the use of the principal "if he (the president) can employ it advantageously

46 Godbold, pp. 198-201.

<sup>47</sup> Report of the United States Commissioner of Education, 1870, pp. 506–516; 1881, pp. 595–606; 1889–1890, pp. 1600–1609; 1899–1900, pp. 1924–1943.

b No report for year.

<sup>\*</sup> Annual living costs in 1900.

<sup>45</sup> Hofstadter and Hardy, pp. 12-13.

<sup>&</sup>lt;sup>48</sup> The endowed funds obtained by Catholic colleges were usually guarded closely and invested wisely. The most notable exception to good business methods in connection with such funds was the speculation in real estate by the treasurer of the Catholic University of America in 1904. The University lost about \$600,000 of its endowment. Cf. Barry, The Catholic University of America, 1903–1909, pp. 71–108.

in the purchase of valuable works of real learning and utility suitable to the course of studies pursued in the college."49

Over the years most Catholic colleges accumulated modest endowments of money; but their greatest endowment, which few other colleges can match, is an endowment of men. If salaries had been paid to members of religious communities who have taught in Catholic colleges from their founding in the United States to the present, and if more than nominal salaries had been paid to members of the diocesan clergy who have staffed some of the colleges, expenditures for salaries would have been about a billion and a half dollars. This is the size of the endowment Catholic colleges may claim.

### THE DEVELOPMENT OF PHYSICAL FACILITIES

The location of a college has an important bearing on its ability to attract students and retain them. But more important than geographic position is the cultural and intellectual climate of the vicinity in which the institution hopes to achieve its intellectual goals. The founding of a school of higher studies in an intellectual and cultural wilderness has an effect which is more pernicious than mere geographic isolation. There is something to be said for the solitude which accompanies remote locations; and the intensity of application which is possible for students and scholars when they are not distracted by mundane considerations is remarkable. Unfortunately isolation usually demands a cutting-off from the main currents of life, and the goals of higher education, when there is this isolation, will be met rather narrowly and at the expense of the student's complete development. Several years before Newman's disquisition on the Site of the University appeared many of the colleges which we are reviewing here had obtained the land on which to establish schools. Much of the building, if not actually undertaken, was planned. But the construction of the college plants proceeded slowly, for the colleges had little money; the period of physical expansion for Catholic colleges began with the twentieth century.

However closely one examines the circumstances surrounding the founding of Catholic colleges, it is not possible to discover any clear pattern for their geographic distribution. Certainly there was little effort to integrate the college with the community in which it happened to

a glader

<sup>&</sup>lt;sup>49</sup> Quoted in Daley, p. 264.

be located and use the community to advance the fortunes of the college. Georgetown was extremely fortunate in her location and has profited in many ways from her proximity to the nation's capital. But the early plans for the founding of an academy at George Town, Patowmack River, Marvland, could not possibly have taken into account the promise of that later happy location. It is not just a wild guess to suggest that had the growth of the United States and the significance of that section of the country been foreseen in 1787, the land on which Bishop Carroll's academy was to be erected would have been procured elsewhere. For Georgetown as well as for the other colleges founded before 1850, the monastic atmosphere prevailed, Mt. St. Mary's (in Emmitsburg), for all that she may be today, was situated in a small town where a school could be conducted in a serene and unhurried atmosphere. Mt. St. Mary's, too, as with Georgetown and the other colleges of the time, sought to provide an environment which would keep the boys away from the world. The monastic discipline, as well as the location for Mt. St. Mary's, was quite obviously secured by design rather than accident, for Mt. St. Mary's, especially during the presidency of John Dubois, was supposed to be a minor seminary associated with St. Mary's in Baltimore. Isolation was thought to be good for the cultivation of vocations, and what was good, or thought to be good, for prospective seminarians was held to be desirable for an entire student body.

Important as the cultivation of vocations may have been in the minds of the founders of these schools, there were other good reasons for the selection of the sites on which colleges were eventually built. High in rank of importance was the healthfulness of the climate in the area and its supposed freedom from disease. The prospectus of Spring Hill, although naturally enough describing its own distinctive advantages of location, reflected a common tendency to emphasize beauty, water, and healthful surroundings in college advertisements:

The College of Spring Hill is situated on the great mail route, from Washington City to New Orleans, and seven miles west of the City of Mobile. Its elevated situation, overlooking the surrounding country and commanding a distant view of the Bay of Mobile; the happy choice which has been made for its location; the number of Springs and the purity of the water which surround it, together with its other physical advantages, all concur to render it a collegiate residence, not less healthy than agreeable.<sup>50</sup>

<sup>50</sup> Prospectus of Spring Hill College, October 29, 1830.

It would be a simple matter to change a few of the details in the description of Spring Hill and find it useful as an advertisement for any of the rural Catholic colleges. Each, of course, was able to find something especially desirable in its location; but more important apparently than anything else was the possibility of telling parents of prospective students that the college was free from the scourges of yellow fever or other common epidemics. One priest described the advantages of early Holy Cross as follows:

The purity of the air on Pakochoag relieves us from the necessity of employing a physician or the use of medicine. The only chance the doctors have here is to get in the insane hospital or deliver lectures on their profession.<sup>51</sup>

Surely this claim was somewhat extreme, but the colleges were fully justified in calling attention to their good health record; the incidence of disease was lower at the colleges than in towns and cities generally. This may be explained partly by location, partly by the youthful vigor of the students, but more than anything else by the scrupulous attention to details of health and cleanliness on the part of the fathers who conducted these schools and assumed responsibility for the welfare of the students. Their attention was not misplaced; accommodations being considerably more primitive in the nineteenth century than they are today, cleanliness and details of health needed strict and unrelenting discipline.

With only a few exceptions the colleges were established where they were because the bishop of the diocese invited a religious congregation to come to his diocese to establish a college, or the bishop himself laid the original plans for a school and then turned it over to a religious community for further development. Georgetown was a product of Bishop Carroll's dreams, the original foundation for St. Louis resulted from the plans of Bishop DuBourg; Xavier, Spring Hill, Fordham, and Holy Cross were the results of bishops' plans. But Mt. St. Mary's and Notre Dame did not profit by especial encouragement from their respective bishops; when encouragement was withheld it was not because the bishops did not want schools, but that they did not particularly want the kind of schools being planned. The Archbishop of Baltimore feared

<sup>&</sup>lt;sup>51</sup> Fr. Fitton to Dr. Ritchie, April 2, 1843, quoted in Meagher, p. 48.

the competition Mt. St. Mary's would give St. Mary's, and in addition to this he suspected the quality of the predivinity course at Mt. St. Mary's.52 Notre Dame was obliged to display exceptional progress in the construction of buildings in order to meet the Bishop's requirements for a land grant. The Bishop of Vincennes did not object to the Congregation of the Holy Cross and he wanted schools in his diocese, but he did not have much sympathy for Father Sorin's efforts to establish a college in northern Indiana.53 The origin of Villanova and St. Vincent as monastic establishments rather than colleges was encouraged by the bishops involved, but for religious rather than educational reasons. Without much doubt, it can be said with fairness and objectivity: the early colleges were encouraged to serve the cause of religion rather than the liberal arts and sciences. But this special encouragement was not without justification. The bishops were well within their rights in questioning the wisdom of establishing schools for art and science before making provisions for clerical education. When conditions permitted, the liberal arts and sciences were well received. The acceptance of college objectives for colleges marked an important development in Catholic institutions of higher learning. Unfortunately this movement was somewhat tardy and not entirely conclusive, for goals of intellectual excellence and high scholarship have suffered because the missionary spirit has never completely left American Catholic colleges.

Not only must the college have something to offer students, in programs and environment, but the student must bring something to college with him if his experiences in the college are going to be highly rewarding. Besides, the community in which the college exists can contribute to the cultural development of students and provide some motivation or stimulation for things of the mind. If colleges had deferred their beginnings until the social environment around them matured, the colleges could have been more selective in their location. But such expectations are unreasonable, and a college should make a difference in society; it should help society form its values as well as advance its culture and knowledge.

Whatever the difficulties may have been in predicting the best location for a college, the fact seems to remain: Catholic colleges were

For Mt. St. Mary's difficulties with the Archbishop of Baltimore, see Meline and McSweeny, I, 159 ff, and Ruane, p. 184 ff.
 Hope, pp. 32-33 and 51 ff.

located largely accidentally. Land was available here or there at a reasonable price. A bishop or benefactor owned land and wished to endow a college foundation with it. Perhaps it was not easy to trade plots of land; even if trading were possible, what criteria were available for the founders of the colleges to aid them in selecting a more suitable site than the one they had? The early colleges showed little preference for the cities; quite correctly their founders realized that city life added little to the core of college experience, but there was some tendency for the colleges to follow the urbanization movement once this movement began in the United States. Although good students tended to seek out good colleges, the colleges wanted to make themselves available to larger numbers; toward the end of the nineteenth century the Catholic city college became more common. Still, the degree of excellence possible for a college is not totally unrelated to its surroundings. The intellectual wilderness which was the locale of most of the early colleges was far more detrimental to their work than the physical wildernesses in which they usually found themselves.

During their formative years Catholic colleges carried on their educational activities in crude and inadequate buildings. A log cabin was often the first chapel, classroom, and dormitory. Instruction at Mt. St. Mary's began in a six-room building called the White House. In a year or so another building, constructed out of logs, was erected and for some time these two buildings were the academic halls of Mt. St. Mary's. St. Joseph's College, Bardstown, Kentucky, originated in the basement of the seminary at Bardstown, and St. Mary's College at Lebanon, Kentucky, commenced classes in a stone distillery. Villanova had to utilize part of the monastery for classrooms and Notre Dame began to function as a college in a small one-room chapel. Few of the earlier colleges had more imposing beginnings, although some of the later colleges — those founded late in the nineteenth century — were able, because of some fortunate grant of money, to begin in slightly larger and more elaborate buildings. In a few instances, the colleges for men took over the facilities of convent schools which had been closed. Every Catholic college had interesting and somewhat unique beginnings so far as buildings are concerned, but the details of these beginnings must be left for a more special study. The buildings of the early colleges were modest and it took some improvisation to make them suitable for classrooms, dormitories, chapels, and refectories.

At Georgetown, according to the description of Mrs. Anne Royal, there were

two stately buildings of brick. It has a handsome square in front, planted with trees, and commands an extensive view of the Potomac, Washington and the surrounding country. I found the Rev. Mr. Baxter, president of the college [sic], playing at ball with the students; he seemed to enter into all the glee and innocence of their juvenile mirth. Mr. Baxter is a man of middle age, good size and handsome person, and captivating manners. He very politely conducted me through the college, and gave me all the information I could wish on the subject. It has a library attached to it, containing 9,000 volumes. Whilst we were in the library, I looked through a window which overhung one of the finest kitchen gardens in the country. "You take a few of the good things of this life, then," said I, pointing to the garden. "To be sure," said he; "why not?" I was struck with his reply — "why not?" and why not, truly? This college was founded in 1799 [sic], and richly endowed; it is called "The Roman Catholic College," and contains from 100 to 150 students. Every branch of education is taught here; all the professors are Roman Catholics.<sup>54</sup>

By 1870 Catholic colleges began to show marked improvement in their physical facilities. Buildings and grounds were improved and structures were added which enabled the work of instruction to be conducted more expeditiously. Still, the colleges were small and few buildings were needed; it was the unusual college which had more than two: one for residence and another for instruction. The mixed schools, that is, those with seminaries attached, usually succeeded in constructing separate buildings for the seminaries. It was common to find the teacher, even in 1870, conducting his classes in the chapel.

As curricula expanded and as colleges began to introduce scientific courses, both laboratories and scientific equipment became necessary. Although their facilities for science were crude by comparison with those used today, they were adequate for the time. Unfortunately for the general development of the colleges, these essential scientific and technological facilities cost more than the colleges could really afford and other instructional materials, such as books in the libraries, were slighted. But the colleges did not want to spurn the demands of science.<sup>55</sup>

55 The following are examples of the kind of "scientific" equipment some of the colleges possessed:

"III. Botany. - Our herbarium has been increased by the addition of medical

<sup>&</sup>lt;sup>54</sup> Anne Royal, Sketches of History, Life and Manners in the United States, pp. 67–68. Although Mrs. Royal's description of Georgetown in 1826 is not very accurate, it does furnish a glimpse of physical development at Georgetown.

Library holdings were small and students were not encouraged to use the books; in most of the colleges the libraries were open for only a few hours one day a week. Separate library buildings were unnecessary. The library at early Georgetown was housed in the president's room, and at the other colleges during most of the nineteenth century library books were protected in much the same way. One can hardly imagine a young lad invading the president's room in search of a book or just to browse. Nor does it seem likely that the teachers were encouraged by these arrangements to use the library.

But it was probably not important whether the library facilities or services were good or bad; the collection was poor because it was made up of gifts. Few colleges made regular appropriations for the purchase of books for the library before Notre Dame initiated the practice in 1882.56 And Notre Dame in 1873 was the first Catholic college to introduce the practice of lending books to students for use outside the library. Later this practice became regular at all of the Catholic colleges, although far too many librarians misunderstood their function and actually tried to keep the books away from the students. The real development of libraries in Catholic colleges had to await two important movements in higher education: curricular reorganization which made well-selected libraries mandatory, and the rise of voluntary accrediting associations which had the weight to pressure Catholic colleges into accepting general standards with respect to libraries.

Students lived in dormitories - huge rooms with enough beds to accommodate all of the boys - in the early colleges. Toward the turn of the century, residence halls, with private or double rooms, began to replace the "sleeping commons." Building residence halls became a major concern of the colleges which were principally or exclusively boarding schools, and in the urban colleges residence halls were con-

plants, presented by Mr. Druehl, a druggist of our city. Moreover, several stuffed birds and quadrupeds have been added to our previous collection. We have also received many new specimens of snakes and lizards from Richfountain, Mo., thanks to the kindness of Mr. George Fick. We owe to the same gentleman a large collection of well-preserved Indian arrow-heads.

<sup>&</sup>quot;Our Indian curiosities are rare and valuable. We have, amongst other objects, an old Indian hatchet, a pike and a knife hammered out of native copper . . . [and] Mr. A. Shaver, of White Pigeon, has presented a fan made by himself of a single piece of wood" ("St. Ignatius College Catalogue," Chicago, 1877–1878, p. 21).

56 This first appropriation amounted to \$500 (Hope, p. 223).

structed to care for the students who were not living at home while attending college.

A note may be added concerning the disasters which befell most colleges of the nineteenth century. Few escaped the experience of losing buildings from fire. Several colleges, Notre Dame is one good example, had to rebuild completely after fires had left the buildings in ruins. The lighting and heating equipment of the period made fire a constant threat, and not many colleges were able to afford insurance.

#### CHAPTER VII

# CATHOLIC HIGHER EDUCATION FOR WOMEN IN THE UNITED STATES

During the period between the end of the Revolutionary War and the beginning of the War between the States, college foundations were encouraged and sponsored by most of the religious denominations in the United States. The record of college growth leaves little room to doubt the intense interest religious groups had in higher education, but this record indicates also an uninspiring and slavish respect for the tradition which kept women out of college classrooms. Not only were the colleges closed to women, but the lower schools which were avenues to higher education were closed to them too. Puritan New England, for example, believed that girls should have enough of the rudiments of education to enable them to study the Bible daily; anything more was considered unnecessary.1 It was the rare girl who had more than the elements of education; the few who did go beyond reading did so through private study. The daughters of Southern aristocrats were expected to have a polite education or one which would fit them for their social station in life; this they received at home or, when conditions permitted, at a finishing school in England.2 Although among the colonies there were wide differences in religious practices, political beliefs, and social customs, there was a general agreement, it appears, that a woman did not require much formal instruction to fulfill the role determined for her by nature, that of wife and mother. In fact,

<sup>&</sup>lt;sup>1</sup> Thomas Woody, A History of Women's Education in the United States, I, 129. <sup>2</sup> Sister Mary Mariella Bowler, A History of Catholic Colleges for Women in the United States, p. 2.

many felt that training beyond the basic skills would prove to be an impediment in her realization of this role. Generally, it can be said that the higher education of women did not receive serious attention until the close of the eighteenth century and it took three quarters of a century more before this attention began to bear fruit.3

Non-Catholic colleges for women were late in appearing on the American scene, but Catholic colleges for women were even later. The developmental pattern for the education of girls in the United States did not follow that of men; education for men developed from the top down, while education for women started with the elementary level and slowly worked its way to the top. Catholic higher education for women did not alter this pattern of growth.

One of the earliest successful Catholic schools for girls in what is now the United States, the Ursuline Academy of New Orleans, was established in 1727. A few years after the founding of the city, the governor of this French settlement appealed to the Sisters of the Ursuline community in France to open a girls' school in New Orleans. Nine professed Ursuline nuns, along with one novice and two postulants, opened the Academy on August 7, 1727. From its beginning this school was prominent as an educational center for women in Louisiana.4 Its program of studies consisted of the three R's and catechism as well as nonacademic training: time was given for instruction in sewing and fine needlework. The Ursuline Academy in New Orleans "may be rightfully regarded as the 'mother school' of Catholic secondary education for girls in the United States."5

In the founding of early secondary schools for Catholic girls the work of the Visitation Congregation and the Sisters of Charity was important. The Visitation Convent in Georgetown is one example of the educational achievements of the community. In 1832 there were one hundred girls enrolled in the school maintained there; this English-speaking Catholic academy for girls was the first of its kind in the United States. Its original curriculum consisted of literature, languages, and music. As the years passed its curriculum was enriched to include mathematics, philosophy, and chemistry. The Sisters of Charity, founded by Mother Seton,

<sup>&</sup>lt;sup>3</sup> Cf. Mary B. Syron, A History of Four Catholic Women's Colleges (unpublished

master's thesis, University of Detroit, 1956), p. 2.

4 J. A. Burns and B. J. Kohlbrenner, p. 30.

5 Edmund J. Goebel, A Study of Catholic Secondary Education During the Colonial Period up to the First Plenary Council of Baltimore, p. 32.

established St. Joseph's Academy at Emmitsburg, Maryland, in 1810. In Kentucky the Sisters of Loretto were instrumental in developing secondary education for girls; and a secondary school was founded by this community in 1812. In 1827 the Religious of the Sacred Heart opened a Young Ladies Academy in St. Louis; it was a secondary school from the beginning with the following courses in its curriculum:

English and French-Reading, Writing, Grammar, Arithmetic, Sacred and Profane History, Geography, use of the Globes, projection of Maps, Mythology, Poetry, Rhetoric, Natural Philosophy and domestic Economy, Sewing, Marking, Lace, Muslin, Tapestry and Bead Work; Painting on Velvet and Satin, drawing, Painting in water colors and crayons; Shell and Chenile work, Artificial Flower making, Filigree, Hair work, and chrystallized Parlor Ornaments; Music, vocal and instrumental.6

A curriculum such as the one above was typical of the studies in all first-rate girls' schools of the period, and it does not suffer by comparison with the curricula of the early men's colleges. In both Catholic and non-Catholic academies or female seminaries there was an emphasis on those subjects which would fit a woman to preside over a household efficiently and graciously. Such subjects as velvet painting were to be the targets of later criticism and eventual reform.

In the 1840's there was a marked increase in immigration. Many immigrants were Catholics. To take care of their needs, more dioceses were established and schools founded. Many religious communities devoted themselves exclusively to the education of girls. Such communities usually had one or more girls' academies. In these academies the curriculum, at least until the early 1870's, was predominantly practical and "the emphasis gravitated towards the purely elementary studies and the arts."7 However, among the "frills" one is able to find an occasional course in Latin, logic, or ethics. These courses received more attention after the seventies, and when this curricular development took place some Catholic academies took their first steps toward becoming women's colleges.

The academies apparently placed some stress on providing for individual differences among the students. The Catholic Almanac of 1834 assured its readers that "each department [of the academies] is subdivided into classes to suit the capacity, age, and proficiency of the young ladies."8 And the Sisters were reported to have used emulation as the chief

<sup>&</sup>lt;sup>6</sup> By permission, ibid., p. 87. <sup>7</sup> Ibid., p. 228.

<sup>8</sup> Ibid., p. 232.

means of motivation. Awards were given to students for doing outstanding work. For example, Archbishop Hughes of New York once presented medals for outstanding work in the field of domestic science at Mount Saint Vincent-on-the-Hudson. 10

The period 1829 to 1852 may claim one hundred and fifteen schools established for girls.<sup>11</sup> All but three of these were in charge of religious congregations. The government of the schools followed the principles and philosophy of each order, for this was a period of isolationism in Catholic education. All of the early Catholic women's colleges, with the exception of Trinity College, grew out of academies. In this respect they differed strikingly from the first non-Catholic colleges for women: Vassar, Smith, and Wellesley.

### EARLY NON-CATHOLIC COLLEGES FOR WOMEN

Much of what has been said concerning Catholic academies for girls applies to their secular counterparts, the female seminaries or academies. Toward the end of the nineteenth century some influential people felt that girls should be given an opportunity for advanced education. The names of Emma Willard and Catherine Beecher must be mentioned as authors of this feeling. Emma Willard stressed the service female academies could render society if they would intelligently educate their students, and if they would pay less attention to the so-called accomplishments and frills. She felt that these private schools for girls should educate many of the teachers for the common schools. Catherine Beecher devoted nearly fifty years of her life to education. In 1828 she and her sister founded the Hartford Female Seminary. Unlike Emma Willard who was trying to renovate academies and not found colleges, Catherine Beecher frequently expressed her hope that colleges for women would flourish.

In the early part of the nineteenth century the female seminary was an established element in what one might loosely call the American educational system. Some famous female seminaries were in existence: Troy Female Seminary, Adams Female Seminary, and the Ipswich Academy. Some cities established high schools about this time, but if a girl

<sup>9</sup> Ibid., p. 233.

<sup>10</sup> Sister Margaret Marie Doyle, The Curriculum of the Catholic Women's College, p. 27.

<sup>&</sup>lt;sup>11</sup> Goebel, p. 239.

wanted to obtain an education beyond the most elemental, it was necessary for her to attend a private academy or seminary as either a boarder or day student. In an interesting departure from general practice some academies admitted male students. Louise Boas in her account of Wheaton Female Seminary remarked: "that boys could prepare for college at girls' schools speaks well for the Latinity of the teachers, who were for the most part women. . . ."12

The girl graduates of such schools were not admitted to colleges for men before 1833, regardless of their qualifications or background. Although a good deal of criticism was leveled at some of these female secondary schools for their emphasis on the "accomplishments," many academies offered a curriculum with fairly good college preparatory standards. The academy movement was highly popular for the first six or seven decades of the nineteenth century and it "was the dominant agency of women's advanced education." It was not until well after 1850 that the academy's position was challenged by women's colleges.

During the years between 1825 and 1875, the idea of a college education for women was frequently discussed and occasionally experimented with. In Midwestern Oberlin College three women received degrees in 1841.<sup>14</sup> The state universities of the Midwest began, during this period, to show unusual receptivity to the idea of coeducation. Ohio University in 1853, the University of Iowa in 1856, and the University of Michigan in 1870 led the movement to admit women on an equal basis with men. In the South women's colleges received some notice. But it is generally believed that these colleges were usually far below the standards of the Northern men's colleges and even below the lower standards of Southern colleges for men. The authorization of a Southern woman's college to grant degrees received this notice in the press:

"The Kentucky Legislative [sic] has conferred upon Messrs. Van Doren's Institution for Young Ladies in Lexington, the charter rights and standing of a College by the name of Van Doren's College for Young Ladies. A Diploma and honorary degrees of M. P. L. (Mistress of Polite Literature), M. M. (Mistress of Music), and M. I. (Mistress of Instruction) may be given."

The editor then suggested other possible degrees. M. P. M. (Mistress of Pudding Making), M. D. N. (Mistress of the Darning Needle), M. S. B.

<sup>&</sup>lt;sup>12</sup> Louise Boas, Women's Education Begins, p. 15.

<sup>&</sup>lt;sup>13</sup> Thomas Woody, A History of Women's Education in the United States, I, 310. <sup>14</sup> Oberlin, in 1833, was the first college for men to admit women.

(Mistress of the Scrubbing Brush), M. C. S. (Mistress of Common Sense). The Professors should be chosen from farmer's wives and the Laboratory should be a kitchen. Honorary degrees might include H. W. (Happy Wife), H. H. (Happy Husband), and M. W. R. F. (Mother of a Well Regulated Family). 15

The East presented a different picture in the development of women's college education from the Midwest. In the East it was not the state university dominating the educational scene, but the private college, and these colleges showed no inclination to open their doors to women. If women were to achieve a college education in that part of the country, it became clear that women's colleges would have to be established.

A few colleges for women were founded in the East before the Civil War. For example, Elmira Female College was chartered by the Board of Regents of the state of New York in 1855. Elmira offered a course of studies leading to the A.B. degree. The curriculum, six years in length, included two years of preparatory work. Preparatory departments were usually found in all women's colleges as well as in those state universities engaged in coeducation. To a certain extent the necessity of such departments constituted some grounds for valid criticism of the aims and curriculum of female seminaries, but by the end of the Civil War academies were trying to shape their curricula to fit the demands of colleges for men. It was not that women expected to attend colleges for men, but the educational content of men's preparatory schools and colleges appeared to the directors of schools for girls to be the summum bonum. In the interest of more closely approaching what was thought to be the ideal, Elmira offered Greek as an elective in the junior year.

In 1861 Matthew Vassar, a wealthy brewer, founded a college for women. But the Civil War retarded Vassar's growth; classes began in 1865 with a faculty of about thirty and an enrollment of about three hundred and fifty. Fifteen years was the minimum age for admission. A preparatory department was conducted until 1888 for the purpose of helping students fulfill entrance requirements. For entrance to the college department students were expected to know Latin grammar and syntax, two orations of Cicero, two books of Caesar, some French, and a few other unspecified skills. Two courses of study were offered: classical and scientific. The Latin requirements of the scientific course were not equal

16 Woody, II, 181.

<sup>&</sup>lt;sup>15</sup> Quoted in Vera M. Butler, Education as Revealed by New England Newspapers Prior to 1850 (unpublished doctoral thesis, Temple University, 1935), p. 147.

to the standards set by most colleges for men, but Vassar's classical course was considered excellent. Among the works covered were: Arnold's Prose Composition, six books of the Iliad, Plato's Phaedon, and selected works of Livy, Cicero, Horace, and Tacitus.<sup>17</sup> Vassar was not supposed to imitate colleges for men in either aims or curricula, for it was the hope of the founder that in their education women would be able to retain womanly grace and refinement.18

From its beginning in 1875 Smith College refused to have a preparatory department. Smith's entrance requirements were comparable to those of the men's colleges in New England, and its aims and curricula did not differ essentially from those of colleges for men. Smith College offered three courses: classical, literary, and scientific. Professors from Amherst and Johns Hopkins were often engaged to lecture and conduct classes.

A Boston lawyer, Henry Fowle Durant, was responsible for the origin of Wellesley College. In 1875 it was announced that the college would "offer to young women opportunities for education equivalent to those usually provided in colleges for young men. The institution will be Christian in its influence, discipline, and course of instruction."19 Only women were appointed to the faculty. Some of the first teachers came from Mount Holyoke, Vassar, Oberlin, and the University of Michigan, but many of Wellesey's first teachers had never been to college themselves. Perhaps it was Wellesley's emphasis on science and the laboratory method of teaching science that gave the college a reputation somewhat unique among schools for women.

Twenty years after the founding of Elmira (1855), there were two hundred and nine institutions for the higher education of women.20 Most of these, however, were only academies; probably not more than six were colleges. These early colleges for women did not come from a common mold, although they did have many common features. Generally they did not aim at preparing their students for teaching or for other professional or vocational work, although many of their students did become teachers. Mental discipline and general culture as well as religious aims or motivations were emphasized. The colleges for women

<sup>&</sup>lt;sup>17</sup> Ibid., pp. 181-182.

Boas, p. 243.
 Alice Hackett, Wellesley, Part of the American Story, p. 39.

<sup>&</sup>lt;sup>20</sup> Woody, II, 185.

differed essentially from the earlier academies or the academies of their own day in that, first, they were chartered by responsible agencies as degree-granting institutions. Their entrance requirements were higher and more regularly applied. Their students were older. Latin was emphasized both as a requirement for entrance and as a subject of study. Finally, the colleges for women were constantly influenced by the developments in colleges for men.

Early Catholic women's colleges usually grew out of already existing academies conducted by religious communities of women. Catholic colleges for women followed non-Catholic women's colleges on the American scene. However, if one is to understand the evolution of Catholic higher education for women, it is necessary to appreciate the educational environment of America during those years this evolution was being effected. Non-Catholic colleges for women, especially Elmira, Vassar, Smith, and Wellesley, played important roles in forming the public mind on questions of higher education for women and in influencing the character of institutions which arose in answer to the demand for educational opportunities for women. Catholic colleges for women were influenced by their non-Catholic counterparts which preceded them in the United States.

### THE DEVELOPMENT OF CATHOLIC COLLEGES FOR WOMEN

The first four-year college for women was the College of Notre Dame of Maryland. Established as a college in 1896, the College of Notre Dame granted its first degrees in 1899. It was followed by the establishment of four other women's colleges by the beginning of 1905: the College of St. Elizabeth, Convent Station, New Jersey; Trinity College, Washington, D. C.; St. Joseph's College, Emmitsburg, Maryland; and the College of New Rochelle (originally the College of St. Angela), New Rochelle, New York. Fourteen more women's colleges were founded in the decade after 1905, thirty-seven were established between 1915 and 1925, and between 1925 and 1930 nineteen came into existence. In 1955 there were one hundred and sixteen Catholic colleges for women in the United States.<sup>21</sup>

The limits of space and time make it impossible to treat all of the women's colleges. However, the higher education of women in Catholic

<sup>&</sup>lt;sup>21</sup> These were four-year schools. There were twenty-four women's junior colleges.

colleges is an important segment of the history of Catholic higher education in the United States. Without some attention to the early Catholic colleges for women and the main features of their growth, a general history of Catholic higher education would be quite incomplete. Therefore, the development of six early Catholic colleges for women will be considered in this chapter and their history will be used to illustrate and illuminate the central features in the evolution of Catholic higher education for women. All of the six colleges were conducted by religious communities, five evolved from existing academies, and in each there was marked adherence to classical curricula modeled after Catholic colleges for men.

## The College of Notre Dame of Maryland

In 1863 the Institute of Notre Dame in Baltimore opened its doors to six boarders and twenty day students. This was the beginning of the institution which was later to become the first Catholic college for women in the United States.

The catalogue for the year 1876 described the college's site as a "knoll — forty or fifty feet above the surrounding country [which permits] magnificent views of the distant city and Chesapeake Bay." The same source described the building as:

constructed and furnished with every accessory and appointment for comfort, convenience and safety. It is thoroughly ventilated, well heated by hot water, lighted by gas, and each story is provided with excellent spring water, speaking tubes, electric bells and clocks. As security against fire, there are two fire plugs in each story with hose attached; to call assistance at any moment of danger, an electric alarm has been placed in the tower.<sup>22</sup>

According to the early prospectus of the institute, the course of study was "designed to develop the mental, moral and physical powers of the pupils; to make them refined, accomplished and useful members of society." Apparently a good deal of attention was given to French and German as vehicles of refinement and the proud claim was made, as it had previously been made by colleges for men, that the teachers of these languages were teaching a language which was their native tongue. Also, the prospectus announced that "degrees" would be granted to certain qualified students. There was a degree of Minor Mistress of

<sup>&</sup>lt;sup>22</sup> "Catalogue of Notre Dame of Maryland," 1876, p. 4.

English Literature for students who had completed the regular course in English and a three-year course in one foreign language. If the student completed two foreign-language courses, the degree of Major Mistress of English Literature was granted. For students who distinguished themselves in the languages and spoke one of the languages fluently there was the degree of Minor Mistress of Liberal Arts; for students who spoke two foreign languages fluently the degree of Major Mistress of Liberal Arts was available.<sup>23</sup>

The conduct of the girls at this school was watched with extreme care and lists of regulations were circulated informing students of their responsibilities. Regulations concerning dress were minute; the material for dresses was specified and the note was appended that dresses of more expensive material could not be worn. Ruffles on washable clothing were taboo. Plain earrings and brooches could be worn but no other jewelry was permitted. Parents and friends were advised not to send candy to the girls and were reminded in the prospectus that "novels, pamphlets, newspapers, sent to the pupils, are not delivered." Of course outgoing and incoming mail was censored.

In addition to the semiannual reports sent to parents informing them of their daughters' progress, the early catalogues recorded the honors received by various students. Premiums were given for excellence in academic work, cooking and baking, darning and mending, plain sewing, fancy work, crocheting, tapestry work, and the satin stitch. Premiums were also given for conduct and observance of rules, a few honorary mentions for "polite and amiable deportment" and many rewards for "general improvement."

The catalogue of 1878 records an interesting and significant addition to the curriculum. It announced "that a short course of Latin is introduced merely to give the pupil an idea of the construction of the language, how it compares with the modern languages, etc., to which the school gives more attention. . . . If a pupil prefers a more extensive course in Latin, instead of French or German, she will receive private instruction."<sup>24</sup> The same catalogue declared that there were regular lectures in chemistry, literature, natural philosophy, and history. Perhaps some of the lectures were delivered by visiting professors from The Johns Hopkins University and the University of Maryland. The short course in Latin was given regular curricular status by 1885. In its improved form

<sup>&</sup>lt;sup>23</sup> Ibid., pp. 4–5.

<sup>&</sup>lt;sup>24</sup> Ibid., 1878, p. 8.

it could be substituted for either French or German. By 1895, five years of Latin were offered and some knowledge of Latin was required for graduation.

By the closing years of the nineteenth century certain changes were taking place in higher education for women. Vassar, Smith, Wellesley, Mount Holyoke, and Bryn Mawr were offering programs leading to the Bachelor of Arts degree. Some colleges for women, for example, Barnard and Radcliffe, were beginning to affiliate with colleges for men. Midwestern universities were admitting women and coeducation was making definite progress. The female seminary, with its multiplicity of nonacademic degrees, was losing its place in the sun; girls were no longer sure that what these seminaries or academies had to offer was the last word in the education of women.

The community which controlled Notre Dame of Maryland was aware of the changes taking place in the educational world. Certain changes in the program of studies were proposed for Notre Dame in order that the school might attain college standing. When The Catholic University of America admitted laymen in 1895, the Sisters at Notre Dame were motivated to examine their curricula in an effort to organize a regular college course for women. By adding two years to the course and by making clear distinctions between preparatory and college programs, the college was able to present an acceptable petition to the Maryland Legislature in January of 1896. A college charter was granted on April 2, 1896. With this charter Notre Dame of Maryland became the first Catholic college for women in the United States.

The catalogue of 1895–1896 announced a four-year course of studies arranged into three curricula — regular, literary, and scientific — leading to a degree of Bachelor of Arts, Literature, or Science. The original college curricula were changed very little over the decade and a half following the school's chartering, although some of the areas of study were enriched and expanded.

The first major change in the curriculum at Notre Dame was made in 1922. There were 128 points needed for the bachelor's degree, the required points were distributed as follows: English, 14; history, 6; Latin, 12; modern language, 12; philosophy, 8; science, 8; major subject, 24; first minor, 12; second minor, 12. Latin was required of all students who had fewer than four years of Latin in their preparatory curriculum and a modern language was required of students who had not studied a

modern language in high school. The entire program of studies showed considerable enrichment by 1922: 30 hours of course work were offered in biology, 48 in chemistry, and 8 in physics. And for the first time, it appears, there was a separate department of education. Home economics—sewing, cooking, and household management, the central courses of the academy period—was retained but did not merit college credit.<sup>25</sup>

As with colleges for men before 1875, the colleges for women after 1900 prescribed the dress of their students. The catalogue of 1923–1924 contains regulations concerning dress and general deportment. Although the college did not require the girls to wear uniforms, simple dresses of navy or black with white collars were insisted upon. The hemline was to be ten inches from the floor. No colored sweaters were permitted, and admonitions concerning sleeveless dresses and low-cut evening gowns made the girls conscious of the college policy. The philosophy of dress was expressed in this way: "The College desires to occupy the students with the acquisition of virtue, knowledge, and usefulness in general, rather than to excite emulation in following fashions or gratifying inclinations to vanity." <sup>26</sup>

In the years after 1925, the curriculum was subjected to some experimentation but liberal education remained the principal curricular aim. The music department was enlarged; and students majoring in French were permitted to spend their junior year abroad as members of the Paris Study Group for Catholic Colleges, an organization recognized by the Sorbonne.<sup>27</sup> In 1936 Italian and Spanish became major departments; in 1937 art, music, speech, and sociology were recognized as departments; and in 1940 economics was organized as a separate department. In 1944 the major fields of study added one seminar to their course offerings.

## St. Joseph's College

The original St. Joseph's Academy began its educational work on Paca Street in Baltimore and was later transferred to Emmitsburg. Mother Seton was the foundress of the school. Quite naturally the early curriculum was simple and was adapted to the needs of the girls who were just mastering the rudiments. The expense accounts for the school's first years show that catechisms, spellers, and grammars were purchased.<sup>28</sup>

<sup>25</sup> Ibid., 1923-1924, pp. 45-46.

<sup>26</sup> Ibid.

<sup>&</sup>lt;sup>27</sup> Ibid., 1935-1936, p. 41.

<sup>28</sup> A. Melville, Elizabeth Bayley Seton, 1774-1821, p. 213.

Eventually this elementary and basic course of study was expanded to include languages and music. By 1816 St. Joseph's Academy was incorporated by the state of Maryland. The principal aim of the academy, as stated in its charter, was to provide for "the education of young females." <sup>29</sup>

In 1850 the community of Sisters at Emmitsburg affiliated with the French Sisters of Charity of St. Vincent de Paul and St. Joseph's became the mother house for the American branch of the community. In 1902 the charter of 1816 was amended to authorize the school to grant academic degrees.<sup>30</sup> Between 1850 and 1902 the academy developed gradually toward a college program. The catalogues of the school, especially those from 1875 to 1900, reveal this development. "The Prospectus and Catalogue of St. Joseph's Academy for Young Ladies," 1875–1876, contained a statement of objectives to which the school was committed:

The Sisters who conduct the establishment consider themselves conscientiously bound to respond to the confidence which parents and guardians place in them, by giving their pupils a christian and virtuous education, strictly attending to their intellectual development, cultivating that refinement of manners which will fit them for society, and giving them that physical care which they would receive under the parental roof.

In the 1876–1877 edition of the prospectus an addition was made to the general aim as stated in the previous year:

The Institution is a Catholic one; yet members of every denomination are received. For the maintenance of good order, all the boarders are required to attend the public services of Religion as well as to observe the Regulations adopted for their improvement.

All of the announcements of this period reflected fairly strict rules of discipline:

No visits are received or made by pupils unless authorized by parents in writing. Epistolary corespondence is subject to the same regulation, and is liable to the inspection of the Mother Superior.<sup>31</sup>

The catalogue of 1875–1876 gave a rather detailed description of the program of studies. Between 1875 and 1902 there were some changes and additions, but the course of 1875 was probably the foundation of the

<sup>&</sup>lt;sup>29</sup> Ibid., p. 226.

 <sup>30 &</sup>quot;Catalogue of St. Joseph's College," 1902–1903, pp. 41–42.
 31 Ibid., 1890–1891.

school's curriculum until it began to offer regular college courses. The following is a description of the curriculum of 1875:

The Course of Instruction in this Academy embraces Orthography, Reading, Grammar, Rhetoric, Prose and Poetic Composition, Plain and Ornamental Writing, Practical and Rational Arithmetic, Bookkeeping, Principles of Algebra and Geometry; Ancient and Modern Geography, with the use of Globes; Astronomy; Sacred and Profane History, Biography and Mythology; Logic; Moral and Natural Philosophy; Chemistry; Botany; Mineralogy; Conchology, Latin, French, Spanish, Italian and German Languages; Music on the Piano, Harp and Guitar, Vocal Music, Drawings; Painting in Water Colors and Oil; Plain and Ornamental Needlework.<sup>32</sup>

Within five years the catalogue announced the addition of metaphysics, logic, and ethics, but promised students who might have wondered at the emphasis placed on liberal knowledge that "the branch of Domestic Economy receives due attention in the young ladies' course of study." Knowledge in this area was considered to be both theoretical and practical, for in the words of the catalogue, the young ladies were to "learn how to prepare a cup of coffee."<sup>33</sup> In 1890 calisthentics, stenography, and typewriting were added to the curriculum.<sup>34</sup>

A postgraduate course, the nucleus of the future College of St. Joseph, was instituted in 1880–1881 for the purpose of permitting students to "devote their time to a more thorough course of Reading and Belles Lettres, or to pursue some specialty in the Musical or Arts Department with the view of attaining perfection." This course was open to students who had completed their preparatory work in other institutions. The description of the postgraduate course did not change from 1880 to 1899, when it was organized into a separate and definite two-year program.

The two-year postgraduate course announced in 1899–1900 consisted of: first year — classical literature, conic sections, differential calculus, history, mental philosophy, higher chemistry and physics, Latin, German or French, and Greek; second year — comparative literature, differential and integral calculus, biology, history of education, Latin, Greek, French, or German. Livy, Horace, Cicero, Persius, and prose composition were studied in the Latin course and Demosthenes, Sophocles, Euripides, Homer, and prose composition furnished the subject matter for the

<sup>32</sup> Ibid., 1875-1876.

<sup>33</sup> Ibid., 1880-1881.

<sup>34</sup> Ibid., 1890-1891.

<sup>35</sup> Ibid., 1880-1881.

Greek course.<sup>36</sup> Students who completed this course were entitled to two degrees, the A.B. and the A.M.<sup>37</sup>

The charter of 1902 empowered St. Joseph's to grant academic degrees, and in June, 1906, the first degrees were conferred. In 1915 St. Joseph's became a four-year college and in 1926 the academy and the college were separated into two distinct units. The development of St. Joseph's from an academy to a college is typical of the rise of Catholic colleges for women in the early twentieth century.

## The College of New Rochelle

The College of St. Angela, now known as New Rochelle, claims the distinction of having been the first Catholic college for women in New York State. In 1897 the Ursulines opened an academy at New Rochelle, and in 1904 a charter was obtained from the regents of the University of the State of New York which permitted the school to confer academic degrees. From the beginning the college stated its aim in two basic principles: first, higher education of Catholic women meant physical, intellectual, and moral growth and development. Special attention was given to moral education. Catholic students were required to spend two hours a week throughout the four years of their college course studying religion and philosophy. The second principle which was honored was to instill in the students the ideals of the Ursulines. In an attempt to achieve this part of the general aim, certain departments in the college were in a sense reserved departments. Only Ursulines could be their heads or directors. The teachers chosen to direct nonreserved departments were chosen on the basis of a threefold standard: native ability, educational preparation, and nobility of character.

Entrance requirements for St. Angela's were not unique. Students were admitted from high schools or academies in either September or February upon presentation of a certificate from the College Entrance Examination Board, credentials from a high school or academy whose course was approved by the college, or declaration of qualification by the regents of New York State. For students who could not qualify under any of these arrangements, a written examination was required in the following subjects: English, Latin, one additional language, mathematics, history, and science.

<sup>&</sup>lt;sup>36</sup> Ibid., 1899–1900, pp. 15–16.

<sup>37</sup> Ibid., p. 6.

The college course of studies was liberal and was centered on the literary and linguistic. Four years of English were demanded of all students. First-year English was advanced rhetoric, history of the English language, and history of English literature. The second year was English drama; the third, advanced composition and poetics; the fourth, advanced rhetoric and American literature. In addition to the department of English, departments of Languages, Mathematics, History, Economics, and Domestic Economy were organized. Besides, some courses were offered which could not be fitted into any of the established departments: education, chemistry, biology, and astronomy. Apparently the department of Domestic Economy was fairly well developed even during the college's first years. There was a general course, and special courses in elementary cooking, fancy and invalid cooking, general sewing and laundry work. The last-named course was described as a "good, practical course in the washing and ironing of plain and starched pieces; the doing of fine laces; the removal of stains."38

The name of the college was changed to the College of New Rochelle in 1910 and coincidental with this change in name there came a new statement of objectives for the college: the college of New Rochelle interpreted higher education of women to mean

such stimulation and promotion of the physical, intellectual and moral growth and development, as shall result in complete womanhood. The college ideal of its graduates is that of a woman of culture, of efficiency and of power — a woman capable of upholding the noblest ideals of the home and of the Church, and possessed of the training that shall make her an efficient worker in society and in the professional world.<sup>39</sup>

In 1913 the college added a graduate department or division; somewhat ambitiously it was announced that the degrees of master and doctor would be granted. Ten graduate courses in English were listed; graduate courses were announced in the languages, as well as in history, economics, sociology, physics, chemistry, and mathematics. It seems highly unlikely that much specialization was possible for the students who entered this graduate program; moreover, one may raise the question concerning the stature of the faculty and its ability to commit itself to graduate work. The college may have moved too swiftly in trying to become a complete university, but there is no record of any student ever having taken the

<sup>&</sup>lt;sup>88</sup> "Catalogue of St. Angela's College," 1906–1908, p. 35. <sup>39</sup> *Ibid.*, 1911–1913, p. 7.

Doctor of Philosophy course at the college, although ten master's degrees were conferred between the years 1920 and 1928. After 1932 the graduate program was dropped.

## Trinity College

Trinity College has the distinction of being the first Catholic institution for the higher education of women to be established as a college. Trinity was incorporated under the laws of the District of Columbia and empowered to grant degrees by an Act of Congress in 1897. In the same year the Sisters of Notre Dame of Namur published a prospectus for the college. This announcement summarizes the aims and organization of the college, although the school did not admit students until 1900. According to the plan, the curriculum of Trinity College was to

embrace all the branches taught in the best colleges of the same grade, for women, with the addition of the science of Religion, Domestic Economy, and other branches deemed useful in fitting a woman for her proper sphere in the Home and Society. Together with science and religion — knowledge and the love of God — love of country will be instilled; a laudable pride in its glorious history and fidelity to its Constitution and laws inculcated at all times.<sup>40</sup>

The prospectus announced three regular courses of study, each four years in length, and each leading to the degree of Bachelor of Philosophy. The three courses were: classical, science, and letters. Elective courses were mentioned, and the prospect was held out that some students might want to extend their course to five years. Tuition was listed at one hundred dollars a year; board and room was three hundred a year.<sup>41</sup>

In its first year Trinity College admitted only freshmen. Twelve regular students, nine special students, and two auditors engaged in studies described generally as follows: "the system of instruction that has been adopted at Trinity is partly the once universal college method and partly the elective method."<sup>42</sup> The first commencement was held June 2, 1904. At this time eighty-one students were in attendance at the college; sixteen of these made up the first graduating class.<sup>43</sup>

The early years at Trinity saw the development of many curricular

43 Ibid., 1905-1906, p. 63.

<sup>&</sup>lt;sup>40</sup> Prospectus of Trinity College, Washington, D. C., 1899, p. 8.

 <sup>41</sup> Ibid., p. 14.
 42 "Catalogue of Trinity College," 1901–1902, p. 20.

and cocurricular activities. Sometime before 1904 a graduate department was proposed. By 1904 the graduate department was a reality, with four graduate students numbered among the students at the college. In 1905, four Master of Arts degrees were conferred.<sup>44</sup> This graduate program organized during the college's first years was dropped in 1932. But before the graduate program was discontinued fifty-one master's degrees and at least four doctorates were conferred.<sup>45</sup> While the graduate program was open, graduate work was offered in the following fields: Greek, German, Latin, English, sociology, history, and philosophy.

## College of St. Elizabeth

In 1860, on property which had been a seminary and college for men, the Sisters of Charity of St. Elizabeth, a new diocesan teaching group, opened St. Elizabeth's Academy. Over the years at St. Elizabeth's, just as in the case of other colleges for women, the curriculum was enriched periodically; postgraduate studies of two years were added and eventually a department of pedagogy was organized. In 1899 a charter was obtained from the state of New Jersey. In 1903 degrees were conferred for the first time. After 1906 the old academy was used as a demonstration school where prospective teachers received practical teaching experience.

## St. Mary's College of Notre Dame

St. Mary's College of Notre Dame, Indiana, although not the first Catholic college for women in the United States, was one of the early pioneers. Before 1842 the Sisters of the Holy Cross established a school and novitiate at Bertrand, Michigan, four or five miles north of Notre Dame. The school grew rapidly; in 1850 it had an enrollment of fifty boarders. In 1855 the academy and novitiate were moved to their present site at Notre Dame, Indiana. Here under the guidance of its first American superior, Mother Angela Gillespie, the school made further progress.

The first graduation exercises were held in 1860. Medals were given to the graduates and as early as 1865 prizes were awarded for musical compositions. By this date, too, the academy was availing itself of the

<sup>44</sup> Ibid., 1906-1907, p. 65.

<sup>45</sup> Doctoral degrees were conferred by the Catholic University for work done at Trinity.

<sup>46</sup> Cf. Bowler, p. 25 ff.

services of professors from the University of Notre Dame. In 1885 a Domestic Science department was started and in 1890 a real innovation was made, a summer-school program was introduced. The curriculum of the academy contained some college subjects as far back as 1868,<sup>47</sup> and subjects of college grade were gradually added to the curriculum. In 1872 regular postgraduate work was begun. In June, 1898, St. Mary's granted its first degree to Miss Agnes Ewing, who had completed a one-year postgraduate course in addition to the regular four-year academy course. Degrees were granted on this basis until 1906.<sup>48</sup>

The charter was amended on March 23, 1903, and the name of the school was changed from St. Mary's Academy to St. Mary's College. And in 1905 the curriculum was reorganized with a four-year course required for graduation. The college granted the A.B. in classics or in English, the B.S. in general science or botany, the Ph.B. in history and political science, and the B.L. in literature. In 1910 a four-year course in pharmacy was added. By 1915 the departments of Domestic Science, Journalism, and Education were organized. The degree of B.S. in nursing education was added a few years later. In 1944 a School of Theology of graduate standing was opened for laywomen. Master's and doctor's degrees are conferred in this program.

## General Features of Growth

The Catholic academy for women was planned and designed to offer a distinctively feminine education for the girls who attended; the Catholic women's college, although it retained certain features of the objectives of the academy period, used as its model the colleges for men and tried to organize a curriculum which would enable it to compete favorably with colleges for men. The old allegiances to feminine education were honored mainly by including credit and noncredit courses of domestic economy in the curriculum and by maintaining a constant vigil over the development of students' manners and morals. Perhaps it would not be unfair to claim that the first concern of the colleges for women of the early twentieth century was the protection of their students. Somehow they wanted to prepare them for life — and possibly competition with men — with a curriculum whose main features had been borrowed

<sup>47</sup> Bowler, p. 49.

<sup>48</sup> Ihid

<sup>49 &</sup>quot;Catalogue of St. Mary's College," 1953-1954, p. 8.

from men's colleges, but at the same time they imposed a regimen which kept the girls out of contact with the world. It was the exceptional women's college that arranged extramural excursions, always, however, under the watchful eyes of several prefects and monitors. As the early Catholic colleges for men had often tried to maintain a monastic atmosphere, Catholic colleges for women hoped to create a convent climate. How these attitudes helped the colleges to achieve objectives which must have included preparation for life in society is not easy to understand, as it is never easy to see how youth can be prepared adequately for the world in which they must live by keeping them out of contact with the world.

Still, in some respects, the women's colleges could justify their objectives, curricula, and discipline more satisfactorily than colleges for men. Within a very few years after its founding the Catholic college for women instituted a teacher's program. Many, if not most, of its graduates tested the opportunities and satisfactions of the teaching profession. The courses they had taken in college and the moral training they had received were of unquestioned value to them. But of the first colleges for men what can be said? Their curricula were neither really liberal nor practical.

There is no special historical value in making a comparison of Catholic colleges for men and women. But surely it is obvious that Catholic women's colleges profited little from the more than a century of experience that Catholic colleges for men had in the United States. This was especially true as regards faculty and curricular expansion. Following the footsteps of colleges for men, Catholic colleges for women ignored the compelling prescription: one cannot give what he does not have or teach what he does not know - and allowed their academies to become colleges before a faculty of college quality was assembled. It was not unusual to find among the faculty teachers who themselves had never had the opportunity to attend a college and it was, in fact, extraordinary to find faculty members who had attended any college other than the one in which they were teaching. Lay teachers - never numerous in the early women's college - were regularly recruited from the previous year's graduating class. Whatever excellence may be claimed for the moral training offered at such schools, it is questionable, indeed, whether there was quality opportunity available for intellectual development.

The Catholic women's college appeared on the American scene just as the university ideal achieved a definite place in American higher education. With this ideal before them — but forgetting or ignoring the special resources of a University of Chicago or a Johns Hopkins University — colleges for women instituted graduate curricula and offered, in some cases, the highest academic degrees. The time that elapsed between the end of the academy period, when high school courses and a few college subjects were offered, and the announcement that graduate degrees were available sometimes did not exceed a decade.

Catholic colleges for women, however, with whatever weaknesses they may have perpetuated in faculty standards, probably came closer to approaching the primary aim of liberal education than did the early Catholic colleges for men. It would be difficult to maintain that they always accepted a clearly defined intellectual objective, but they were certainly not preparatory seminaries as most of the early colleges for men had been. It is true that the colleges for women usually began as academies or high schools, and like colleges for men, many of the early Catholic women's colleges made no clear distinction between secondary school and colleges courses. But the degrees granted to students who passed through such mixed curricula were not often the standard academic degrees.

In evaluating the progress of Catholic colleges for women one must not neglect the point that they came into existence in the United States at a time when higher education for women was accepted in American society. Catholic women's colleges did not lead the movement to emancipate women for higher learning. They followed the trails blazed by non-Catholic women's colleges and coeducation in colleges for men. And the rapid expansion and growth of Catholic higher institutions for women did not begin until Catholic colleges for men, for years oblivious to the educational needs of women, began to open their doors to girls. Undoubtedly there was an element of competition which contributed to the growth of the women's college, but more important than this was the fact that religious communities for women attained relative stability by the beginning of the twentieth century and were in a position to undertake the founding and maintaining of colleges. There was, in addition, the encouragement in the legislation of the Third Plenary Council of 1884. This council had taken an unequivocal position with respect to the parish school and religious communities for women responded to the challenge implicit in this legislation in many ways: one type of response was to establish colleges which would prepare Sisters and laywomen for teaching positions in the parish school.

Although motives for founding Catholic colleges for women were often somewhat different from those which brought Catholic colleges for men into existence, the colleges for women were managed in much the same way as the men's schools had been managed, except that they were more completely isolated from the educational world around them. A priest-president in the college for men was often away from his school transacting the affairs of the college. On rare occasions he would confer or communicate with administrators in other colleges; when he could not avoid a professional meeting of college administrators he would attend. Sister-presidents had none of these opportunities for educational and professional growth. As often as not a Mother Superior assumed the office of college president and conducted the college according to her private understanding of what a college should be. Religious obedience in practice — irrespective of theoretical distinctions which, it is often claimed, make it inoperative when it conflicts with academic freedom enabled Sister-presidents to shape the academic fortunes of the college without opposition or objection from the members of the faculty.

The formative years of Catholic colleges for women — 1900 to 1920 — cannot be used as the sole basis for judging them. Although it seems clear that many of these colleges have not made any clean break with principles which supported educational practices of the formative years, they have, nevertheless, in the past thirty-five years made noticeable and significant progress for which they should be commended. Without the advantages for public notice enjoyed by most Catholic colleges for men and Catholic coeducational colleges — advantages which often lead to benefactions — and almost totally devoid of endowments, Catholic colleges for women have used what resources they have to make an important contribution to American higher education.

#### CHAPTER VIII

# CATHOLIC UNIVERSITIES IN THE UNITED STATES

As life in the United States became more complex in the last quarter of the nineteenth century, and as the economy, bolstered by industrialization and urbanization, entered its period of adolescence, the role of higher education should have been clear and commanding and its place should have been secure. However, just the opposite was true. Colleges were losing whatever position of confidence they had enjoyed and students were discovering that college curricula were not directed toward the main stream of life. Few arguments had enough force to convince practical men that colleges should be attended or supported. The colleges had changed very little in the years since the Revolution, but the country had changed so much that institutions of higher education were isolated islands in a vast complexity of social and economic change.

Whatever validity the proposition may have that the goals of higher education can be prescribed independently of social forces, the history of higher education in the United States demonstrates the inability or unwillingness of the colleges to afford the luxury of this independence. Without students the colleges could not exist and without influence they could not depend upon society for support; above all they wanted to be influential. To achieve this goal in 1875, higher education had to change. Colleges made valiant efforts to be what society wanted them to be. But in trying to meet the needs of the times, in attempting to reconstruct their curricula to fit the scientific and technological pattern taking shape

<sup>&</sup>lt;sup>1</sup> The ratio of college students to the total population had been declining steadily. In 1838, 1 in every 1294 boys had attended college; in 1869, the ratio was 1 in every 1927. Many colleges were faced with an actual loss in enrollment (cf. Annual Report of the President of Columbia College, 1870, pp. 40–62).

in America, the colleges failed. They failed because they had little aptitude for research and because they had neither the faculty nor the facilities to work on the frontiers of knowledge.

The land-grant college was established to engage in scientific and practical studies for the advancement of agriculture. Other types of colleges were expected to prepare the foundations for progress in other areas. An example of how the colleges responded to this new opportunity was provided by the college which accepted the terms of the land-grant college act and then assigned a minister to teach its courses in agriculture. This transparent violation of trust caused farmers, who from the outset were skeptical of the benefits science and theory could have for them, to lose confidence in agricultural education, and they were understandably reluctant to accept scientific farming when its secrets were so easily discovered that a former professor of divinity, without intermediate training, could become a professor of agriculture. In other areas of specialization the same sort of thing occurred. Teachers of the classics or philosophy suddenly became experts in science and technology; almost as soon as the colleges initiated such programs both the programs and the colleges began to deteriorate.

Had the colleges alone borne the disdain of the public for this type of academic fraud, they would have been receiving no more than their just due, but the irresponsibility of the colleges fostered a general distrust of intellectualism in America. In the colleges anti-intellectualism was born. The pretensions of the colleges and their near arrogance in decking out their curricula in the dress of science, when they had few, if any, qualified teachers of science, fooled no one. Still, they continued to promise the impossible and boasted of their inevitable failures as great achievements. An easily recognized claim that lack of faith in intellectuals had its origin in American pragmatism and rugged frontierism should be modified at least to include the crude forgery which the colleges tried on the American people. America had trusted the only intellectual agency she knew - the college; but a distrust of intellectuals grew out of the academic sleight of hand and trickery in which the colleges of the last half of the nineteenth century were prone to engage. If Americans became anti-intellectual it was not because of a native perversity, or even wealth, but the simple fact that they had been shortchanged by so-called intellectuals so often that they refused eventually to make the effort to distinguish pseudo intellectualism from the real thing. In higher

education's long history there are few examples of academic nominalism so clear or so flagrant as those of the colleges of the United States of the late nineteenth century. Colleges offered any course or program which seemed attractive, but they showed no concern for their qualifications for offering such courses or programs, or more accurately, they believed mistakenly that anyone could teach anything if he had a textbook. Higher education in the United States committed the sin of destroying confidence in the very thing that it should have stood for — intellectual responsibility.

Although colleges failed miserably in trying to follow society's demands for science and technology, society was committed to progress in these areas and there was a general feeling that some institution was needed to push back the boundaries of knowledge. Had private industry in 1875 been able to sponsor the research programs, independently of colleges and universities, that it is sponsoring today, the picture of higher education in the United States would be quite different from what it is. For many reasons industry did not sponsor its own basic research. From abroad came glowing accounts of the work of German universities and their devotion to science. Instead of creating institutes outside the academic circle, American leaders interested themselves in importing the German-type university. To take the place left forfeit by the American college, a university was created; its primary interests were science and research. The first such university in the United States was Johns Hopkins, established in Baltimore in 1876.

The Johns Hopkins University was a school for graduates; only students with undergraduate degrees were admitted. Although such an admissions' policy enjoyed a good deal of popular approval, it was only infrequently imitated by other institutions. As the years passed and as some of the novelty of its experiment wore off, even Johns Hopkins found that undergraduates were essential to the financial life of the university. The dedication to research and serious advanced study at Johns Hopkins was a source of inspiration for other American colleges; Yale, Harvard, Columbia, Michigan, Wisconsin, and Cornell were encouraged to establish graduate departments or refurbish already existing graduate departments.<sup>2</sup> These colleges set aside old notions of creating

<sup>&</sup>lt;sup>2</sup> Yale had instituted graduate work in 1847 and granted a Ph.D. degree in 1861; a regularly organized graduate department was established in 1872. Graduate departments were established at Harvard in 1872, Columbia in 1864 and 1880, Michigan in 1871, Wisconsin in 1869, and Cornell in 1873.

graduate departments by merely extending their undergraduate curricula. They recruited graduate faculties and provided research facilities for them in an unequivocal commitment to science. The emphasis in the graduate schools at these colleges, and others like them, centered on expansion and specialization. Their attention was directed to industry, agriculture, and the community. To serve the interests of specialization from the students' point of view, the elective system was instituted.

Scientism was accompanied by secularization. The scientist replaced the minister both in the classroom and in the president's chair. Hofstadter described the rise of the scientific man as a university administrator:

Secularization was manifested in the personnel changes that accompanied the university revolution. With the development of complex university organization, administrative skill was at a premium, and astute men of affairs were needed. Unlike the presidents of the old colleges, the pioneers of the new education were not clergymen, but secular and scientific men with wide experience and cosmopolitan interests. Andrew D. White, the first president of Cornell, had rebelled as a youth from attendance at a church college and was noted in later years for such rationalist writings as his History of the Warfare of Science with Theology in Christendom. Daniel Coit Gilman of Johns Hopkins had been Professor of Physical and Political Geography at Yale's Sheffield Scientific School. Eliot came to the presidency of Harvard from a professorship of chemistry at M.I.T. G. Stanley Hall of Clark was a psychologist trained in the psychophysical school of Helmholtz and Wundt. David Starr Jordan of Stanford was a biologist. F. A. P. Barnard, who first directed Columbia into the paths of university revolution, had been a professor of chemistry, mathematics, and natural history and became president of the American Association for the Advancement of Science. More conservative institutions were slower to abandon clerical presidents. The first lay president of Yale was an economist, Arthur Twining Hadley, inaugurated in 1899; at Princeton, it was the political scientist, Woodrow Wilson, inaugurated in 1902.3

With their new dedication, the colleges which established graduate schools were able to appear before the public as servants of society with a warrant to request financial assistance. They could make a good case, too, for with their reorganization, or as a result of the university revolution, they were able to demonstrate their accomplishments and hold out promises for a bright future. Devotion to science brought endowments to the universities. By using their resources productively and

<sup>&</sup>lt;sup>3</sup> By permission from Hofstadter and Hardy, The Development and Scope of Higher Education in the United States, pp. 33-34.

prudently the universities proved their stature and demonstrated that gifts for university expansion and research were used effectively, sometimes dramatically, but always usefully. The universities were serious and businesslike about their work. Although most graduate schools were part of older colleges, they were sufficiently autonomous to be able to follow their announced purpose—research. Undergraduate departments could continue their objectives of transmitting and preserving knowledge without interfering with the scholarship of the graduate schools. The universities which were founded and the old colleges that reorganized their structure and objectives regained much of the prestige colleges had lost for higher education during the earlier part of the century.

#### THE EVOLUTION OF GRADUATE SCHOOLS IN CATHOLIC COLLEGES

Catholic colleges experienced no immunity from the general developments taking place in American higher education. The curriculum of Catholic colleges for men went through several distinct periods of change before it assumed definite college character and caliber.4 Catholic colleges for women followed the curricular developments of colleges for men.<sup>5</sup> From schools with elementary curricula, the Catholic colleges gradually developed courses of study which were secondary in scope and depth; eventually secondary and college studies were mixed; finally college curricula were adopted. But before the last step in curricular evolution had been achieved, college announcements advised the public that Catholic colleges were willing to confer advanced degrees. A few colleges proudly proclaimed the promising prospect of becoming complete universities. These aspirations, however, were not realized quickly, for the majority of Catholic colleges, whatever their prospectuses may have claimed, did not consider themselves primarily intellectual agencies. They were concerned with other objectives and, though most were anxious for the prestige which might be associated with university status, few were willing or able to fulfill the conditions for the achievement of this recognition.

Before 1890 no college in the United States under the direction of Catholics had either the faculty or the facilities to embark on real university studies. Although between 1870 and 1900 many colleges established graduate programs, these programs were little more than extensions

<sup>4</sup> Cf. supra, pp. 54-78.

<sup>&</sup>lt;sup>5</sup> Cf. supra, pp. 194–197.

of the undergraduate curriculum. It is not an exaggeration to claim that Catholic colleges understood graduate work to be a quantitative rather than a qualitative experience or approach to subject matter. During this period the master of arts degree was given to students who remained in college a year beyond the bachelor's degree. The studies which engaged their energies for this year were not planned. Daniel Coit Gilman's recollections on this point, though he never studied at a Catholic college, were typical of most non-Catholic colleges before 1870 and of Catholic colleges before 1900:

After taking the degree of Bachelor of Arts in Yale College, I was undecided what profession to follow. The effect of the collegiate discipline, which "introduced" me, according to the phrase of the day, to not less than twenty subjects in the senior year, was to arouse an interest of about equal intensity in about as many branches of knowledge. I remained a year at New Haven as a resident graduate. President Woolsey, whom I consulted, asked me to read Rau's Political Economy and come to tell him its contents; I did not accept the challenge. I asked Professor Hadley if I might read Greek with him; he declined my proposal, Professor Porter did give me some guidance in reading; especially in German. I had many talks of an inspiring nature with Professor Dana — but, on the whole, I think that the year was wasted. The next autumn I went to Cambridge and called upon President Sparks, to learn what opportunities were there open. "You can hear Professor Agassiz lecture, he said, if you want to; and I believe Mr. Longfellow is reading Dante with a class." I did not find at Cambridge any better opportunities than I had found at New Haven - but in both places I learned to admire the great teachers, and to wish that there were better arrangements for enabling a graduate student to ascertain what could be enjoyed and to profit by the opportunities.6

The opportunities for graduate students in Catholic colleges, which had no Longfellows, Agassizs, or Danas, were even more limited than in the colleges of which Gilman wrote.

With the establishment of The Catholic University of America in 1884, Catholic colleges began to review their attitudes on graduate instruction and generally on the whole question: What is a university?

<sup>&</sup>lt;sup>6</sup> Reprinted by permission of Dodd, Mead & Company from Daniel Coit Gilman's The Launching of a University, pp. 8–9.

<sup>&</sup>lt;sup>7</sup> These are some of the articles in which the question was considered: "On Higher Education," Catholic World, XII (March, 1871), 721–731; T. A. Becker, "Shall We Have a University?" American Catholic Quarterly Review, I (April, 1876), 232; T. A. Becker, "A Plan for the Proposed Catholic University," American Catholic

Still, there were two important factors which made it difficult, if not impossible, for Catholic colleges to become universities: students were not motivated toward advanced instruction and colleges were not qualified to undertake graduate work. The lack of student motivation was attributable partly to the failure on the part of the colleges to devise programs of study both open and useful for laymen. Most of the writing on the subject of university study for ten years before and ten years after the establishment of The Catholic University implied that advanced studies were for clerics only and that philosophy and theology were the only subjects worthy of university status. The unrealistic position that the weak postgraduate work then available in the colleges was good enough for laymen retarded the development of real Catholic universities by a quarter of a century. The Catholic University of America did not admit laymen during its first years because the school was a professional school of theology or an advanced seminary and not a university.8 While Catholic colleges, and The Catholic University, were justified in attempting to provide advanced training in theology, it must be admitted that they overlooked the important influence they might have exerted had the range of their studies been greater. Non-Catholic graduate departments and schools were not engaged in theological and humanistic programs; they were interested in science and its application to life. Because they began early to marshal their resources for the support of research, they took a commanding lead over Catholic graduate schools. During the period in the United States when university foundations were being laid, Catholic colleges acted as if science and research did not exist. This isolationist attitude, coupled with the colleges' preoccupation with the past, worked to the disadvantage of their

Quarterly Review, I (October, 1876), 655; "College Education," Catholic World, XXV (September, 1877), 824; "What is the Outlook for Our Catholic Colleges?" American Catholic Quarterly Review, VII (July, 1882), 385–407; Augustus J. Thébaud, S.J., "Superior Instruction in Our Colleges," American Catholic Quarterly Review, VII (October, 1882), 691–696; John J. Keane, "The Catholic University of Louvain," Catholic World, XLVI (January, 1888), 530–531; John J. Keane, "The University of Strassburg," Catholic World, XLVI (February, 1888), 643; and J. Calvert, "Catholic University Education in France," Catholic University Bulletin, XIII (April, 1907), 191–210.

<sup>&</sup>lt;sup>8</sup> Authors who have written on university developments in America usually do not mention The Catholic University of America when they discuss the first American universities. Many Catholic writers are offended by this apparent oversight or slight. But the plain fact is that The Catholic University was a principal seminary and not a university during its first years.

graduates and helped to keep them from a place of influence in forming American ideals. The deficiencies of the colleges were magnified and multiplied when they added programs leading to advanced degrees. But, equally significant, Catholic colleges at this point began to fall behind other colleges in America and their tardiness in recognizing revolutionary changes in higher education caused them to lose academic respectability.

The quality of teaching and research in Catholic colleges before 1870 may be questioned by anyone who looks at the colleges carefully and objectively. When one considers that most of these schools offered postgraduate courses for which academic degrees were granted, the most plausible explanation is that few of the directors of the colleges were acting responsibly, whatever their motives may have been or however high-minded their intentions. From all that was written during the years a Catholic university for America was being discussed, it seems apparent that few Catholics had any clear idea of what a university was. How could this have been otherwise? The colleges were staffed by administrators and teachers who were almost completely unaware of higher education in any of its aspects other than those which they found to exist at their own schools. Only a handful had ever visited another college campus, not to mention having studied at a real university. Probably this was the reason why so many Catholics expected the projected Catholic University of America to be a high school of theology.

Catholic colleges engaged in graduate programs long before they were ready to do so. At a time when the colleges were thinking of further development in the direction of graduate work, a writer in *The Catholic Advocate* attempted to restore some equilibrium to the thinking of Catholic educators. He wrote:

The Catholics of the United States, it is true, have certain rudimentary Greek and Latin Grammar schools, kept by Jesuits and others, which in sheer mockery of the name, are called universities. But these titles deceive no one, and provoke no comment, out of respect to the spirit of humbug which is so prevalent with us. If a young man, upon leaving one of these institutions, has sufficient education to enable him to construe words grammatically, we must be satisfied.<sup>10</sup>

<sup>&</sup>lt;sup>9</sup> Cf. John Tracy Ellis, The Formative Years of the Catholic University of America, pp. 15-86.

<sup>&</sup>lt;sup>10</sup> The Catholic Advocate, January 28, 1871.

With the advantage of more than forty years of experience with American Catholic colleges from 1839 to 1885, Augustus Thébaud, S.J., wrote:

The deficiency of Catholic instructors was so great that in all colleges, except those of our Society, the professors of the lower classes, and even occasionally of the collegiate course, were seminarians who at the same time followed a theological course for the purpose of preparing for ordination. How could they do both well? In the Jesuit colleges, though this was not so glaring a feature, because it is altogether opposed to our constitutions, still often the superiors thought that necessity compelled them to leave our constitutions inoperative on account of the small number of our novices and juniors.

Moreover, neither in the colleges directed by the Sulpicians or secular priests, nor in those controlled by the Jesuits, could there be found men willing to devote their whole lives to teaching. The need for priests in parishes and missions was in fact so imperious that candidates for the priesthood looked to parochial and missionary work as the paramount object of their lives.<sup>11</sup>

Although advanced degrees were granted by Catholic colleges, there was, in general, no definite program, in course, to be followed by aspirants for degrees before 1875. In this respect Catholic colleges were not unusual; they were simply following accepted American practice which had been imported from England. The Catholic Almanac for 1833 explained how graduate degrees were conferred at St. Mary's College in Baltimore. The degree of master of arts was given to students "of the College, who, two years, at least, after having received that of Bachelor of Arts, will apply for it to the President of the Faculty, provided they can prove, that from the time they left the College, they have been engaged in literary, or scientific pursuits, and can produce certification of moral deportment."12 As late as 1900 this practice of confusing honorary and earned master's degrees persisted in a few Catholic colleges. although it was not a common practice in America after 1875. Seton Hall's regulations provided that "graduates in the Classical course who shall have subsequently spent two years in scientific, professional or literary studies, may on application to the Faculty and on presentation of satisfactory testimonials, be admitted to the degree of Master of Arts."13

It is difficult to be certain when the first graduate degree was granted

<sup>&</sup>lt;sup>11</sup> Augustus J. Thébaud, Forty Years in the United States of America, pp. 350-351.

<sup>&</sup>lt;sup>12</sup> Catholic Almanac; or, Laity's Directory, for the Year 1833, p. 56. <sup>13</sup> "Catalogue of Seton Hall College," 1900, p. 16.

by a Catholic college. Georgetown conferred a master's degree in 1817.<sup>14</sup> Mt. St. Mary's is sometimes credited with granting a doctorate in 1851. Most Catholic colleges began to grant master's degrees as soon as they were founded. However, most of the early prospectuses said nothing at all about advanced degrees, although commencement programs show that some were conferred. The doctoral degree was not mentioned as an earned degree at any Catholic institution, except The Catholic University, before 1895.

By 1860 the colleges began to call attention to their graduate degrees and to publish the requirements for them. Still, it was too early for them to speak of formal graduate programs. St. Joseph's College, Bardstown, Kentucky, made this announcement in its catalogue of 1857–1858: "On completing the Classical Course the Degree of A.B. is conferred on all whose success in examination entitles them to that distinction; and after two years creditably spent in some literary pursuit, the graduate can, upon application, receive the Degree of A.M." In 1860 three master's degrees were conferred by St. Joseph's College. As early as 1838 St. Louis University's regulations announced that "the degree of A.M. is given to alumni who, after having received the degree of A.B., shall have devoted two years to some literary pursuit." In 1861–1862 St. Louis modified its requirements for the advanced degree to read as follows:

On completion of the Classical Course, the degree of A.B. is conferred upon all those who, on examination, are found deserving of that distinction. Subsequently, the degree of A.M. is obtained by devoting a second year to the study of Philosophy in the Institution, or two years in a learned profession.<sup>17</sup>

St. Louis conferred one A.M. degree in 1862 and two in 1866. In 1862 Xavier College (Ohio) had this requirement for advanced degrees:

On completing their classical course, the degree of A.B. is conferred on all who prove deserving of that distinction, and after two years creditably spent in some literary pursuit, the graduate is entitled to the degree of A.M.<sup>18</sup>

By 1878 Xavier College had revised its requirements for the master's degree to conform to those of St. Louis of 1862.

<sup>14</sup> Daley, p. 279.

<sup>15 &</sup>quot;Catalogue of St. Joseph's College," 1857-1858, p. 7.

<sup>&</sup>lt;sup>16</sup> Walter H. Hill, S.J., Historical Sketches of St. Louis University, p. 57. <sup>17</sup> "Catalogue of St. Louis University," 1861–1862, p. 10.

<sup>18 &</sup>quot;Catalogue of Xavier College," 1861–1862, p. 5.

In 1871, before Catholic colleges had devised any formal programs for graduate work, forty-two master of arts degrees were conferred. They were distributed as follows:

Graduate	Degrees	in	Catholic	Colleges,	187119
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College	Number of degrees	College	Number of degrees	
Spring Hill	2	St. Louis	1	
St. Ignatius	1	Fordham	6	
(San Francisco)		Xavier (New York)	11	
Santa Clara	2	Xavier (Ohio)	1	
Notre Dame	2	Villanova	4	
Rock Hill	6	Georgetown	6	

A total of 149 degrees of all types were granted by Catholic colleges in the United States in 1871. Eleven non-Catholic state and private colleges conferred a total of 901 degrees of which 171 were master's degrees.<sup>20</sup> The eleven colleges were: Harvard, Yale, William and Mary, Columbia, Dartmouth, Georgia, Brown, Michigan, Wisconsin, the University of Pennsylvania, and the University of Vermont.

Although the number of advanced degrees granted by the colleges at this early date is surely impressive, very few of these schools were making any real contribution to the development of graduate instruction. Two years earlier, in 1869, the National Teachers Association reported: "We have, as yet, no near approach to a real university in America." Most of the colleges were granting higher degrees, but their programs, if they may be called programs, were questionable. It was not until 1874 that the first master's degree, in course, was granted by Harvard; the earned M.A. was first granted by Yale in 1876 and at Princeton in 1879.22

In 1877 Georgetown established the first formal graduate program in a Catholic college. This distinction has been claimed for St. Louis University and for the University of Notre Dame. However, there is no reason to believe that formal graduate work began at St. Louis before 1879 and the Notre Dame program of 1873 was neither clearly nor dis-

<sup>&</sup>lt;sup>19</sup> Report of the United States Commissioner of Education, 1871, pp. 762–781.

<sup>20</sup> Ibid.

<sup>&</sup>lt;sup>21</sup> Ibid., 1870, p. 418.

<sup>&</sup>lt;sup>22</sup> Walter C. John, Graduate Study in Universities and Colleges in the United States, pp. 5-6.

tinctively graduate in character. The postgraduate course at Notre Dame was described as follows:

The want of such a course has been for a long time felt by students desirous of continuing to perfect themselves in those studies which require several years of close attention. The Postgraduate Course is now open, and we invite our Graduates, and such others as are able, to enter it and avail themselves of the advantages it affords of prosecuting their studies to a successful conclusion. The students of this course occupy themselves with Philosophy, History, and Natural Sciences. Law and Civil Engineering may be optional studies of the course.<sup>23</sup>

Georgetown announced a graduate program for the scholastic year of 1877–1878. The description of the program of studies, which included studies of natural rights, civil, political, and international law, as well as the critical history of philosophy and special branches of science, when compared with descriptions of postgraduate work given by other Catholic colleges, seems sufficient justification for crediting Georgetown with the distinction of having been the first Catholic college to embark on formal graduate study. A section of the Georgetown catalogue contained the following description of the postgraduate course:

The degree of Master of Arts, in course, is conferred upon Bachelors of Arts who have passed satisfactory examinations in the post-graduate course of Ethics and Natural Philosophy.

The candidate for the degree of Bachelor or Master of Arts, is required to compose an essay on some Literary, Scientific or Moral subject, which, if accepted by the Faculty, must be left in the archives of the College.

Honorary degrees are conferred, at the discretion of the Faculty, upon those who unite proficiency in the Classics with an eminence in Literature or Science.<sup>24</sup>

For the first time the requirements for an advanced degree in a Catholic college included an essay or a formal paper — the masterpiece, a traditional symbol of excellence in the medieval university, was restored by Georgetown and slowly but surely it gained recognition as an essential feature of graduate work in Catholic colleges.

In the same year that Georgetown announced its graduate program, St. John's College (Fordham) revised its bulletin statement of postgraduate study. However, as the following excerpt seems to indicate,

<sup>&</sup>lt;sup>28</sup> "Thirteenth Catalogue of the University of Notre Dame," p. 57. <sup>24</sup> "Catalogue of Georgetown University," 1877–1878, pp. 4–5.

St. John's was modifying older requirements rather than embarking on real graduate instruction:

Graduates who desire a fuller mental training may, in the Post-Graduate class, pursue the study of Natural Law, and of the other branches of higher education. This second year [a second year in philosophy] is of the greatest importance to young men. At the end of the year the degree of Master of Arts is conferred, after a satisfactory examination.<sup>25</sup>

Ten master's degrees were granted by St. John's in 1878.26

Holy Cross's postgraduate program in 1877 was quite different from the graduate programs announced by Georgetown, St. John's, or Notre Dame. This would seem to indicate that Catholic colleges moved very slowly in the direction of modifying their curricula and requirements for higher degrees and that the innovations at Georgetown, St. John's, and Notre Dame were exceptional rather than common. Undoubtedly most colleges preferred to continue familiar or traditional practices and policies. The Holy Cross statement read as follows: ". . . if [the student remains] longer in the College, and [pursues] the Higher Branches of Rational and Natural Philosophy, or, if he [graduates] in a learned profession, after completing the above course of College Studies [for the A.B.], he may receive the Degree of Master of Arts."<sup>27</sup>

Although St. John's College (Fordham) was not the first Catholic college to establish a formal program for graduate study its statement in 1879–1880 was the most complete and definite prospectus governing advanced study up to that time. In it the curriculum was specified and the other conditions to be met by candidates for the master's degree were explained:

First Term — Jouin's Ethics, and the principal system of Mental Philosophy. Second Term — Jouin's Principles of Civil Society, of Political Economy, and of International Law. The relations of Church and State. History of Philosophy. In this, as well as in the first year of Philosophy, the students are obliged to defend their theses, both in Class and before the Faculty, against some of their own number, or against professors and others appointed to attack them. Such discussions are usually carried on in Latin. The members of this Class are required to write Dissertations and Essays, in English, on the various matters of their course. At the end of the second term, Essays on three different subjects, already treated

<sup>&</sup>lt;sup>25</sup> "Catalogue of St. John's College," 1877–1878, p. 4.

<sup>&</sup>lt;sup>26</sup> Ibid., p. 27.

<sup>&</sup>lt;sup>27</sup> "Catalogue of the College of the Holy Cross," 1877–1878, p. 8.

in class, are written, and the best is awarded a gold medal worth fifty dollars.

Various branches of Natural Science and the Modern Languages, can be studied in this course.<sup>28</sup>

In its bulletin of 1881-1882, St. Louis University announced a postgraduate course which, according to the statement, had been introduced two years earlier, although the bulletins of 1879-1880 and 1880-1881 make no reference to any such program. The St. Louis course, however, was something of a departure from regular practice for study beyond the bachelor's degree. Its organization, content, and method of instruction might justify the conclusion that it was neither graduate nor postgraduate but merely a series of lectures. Nevertheless, students who attended these lectures could obtain the master's degree if they were B.A.'s, and students who did not have undergraduate degrees could take the degree of Bachelor of Philosophy. So, students who pursued this series of lectures and fulfilled identical requirements could obtain either a master's or a bachelor's degree, depending upon their previous education. This was not real graduate work, as graduate work was defined at Georgetown, St. John's, and Notre Dame, and the better non-Catholic colleges of the country. The catalogue described the course as follows:

The Post-Graduate Course of Lectures was introduced into the University in the month of October, 1879, and it has since been continued with good results.

Mental and moral Philosophy, Anthropology, and History, are the subject-matter of the Lectures.

The Course opens on Monday after Fair Week, in October, and closes about the middle of April, with an intermission of two weeks before and two weeks after Christmas.

The Lectures are given on Mondays, Wednesdays, and Fridays at  $6\frac{1}{2}-7\frac{1}{2}$  P.M., in the hall of the Philalethic Society.

The general subject-matter will be distributed over several years, so as to vary the treatises for the benefit of those who may desire to attend for more than one term.

At the termination of the course, such members of the class as have given satisfaction by regular attendance may apply for the degree of Bachelor of Philosophy, which will be granted on condition that they pass an examination on theses to be selected from the matter developed during the course, and present an original and creditable paper on a given subject.

<sup>&</sup>lt;sup>28</sup> "Catalogue of St. John's College," 1879–1880, p. 12.

The degree of A.M. will be bestowed after one term of Post-Graduate lectures, faithfully and studiously attended, on those who have previously received the degree of A.B.

Application for either degree is at the option of the members of the class, and must be made in writing at least two weeks previous to the

close of this course.

Graduates of the University, or of any College of the same grade, students and graduates of Law or Medicine, and gentlemen of literary or scientific culture will be admitted to the above course.<sup>29</sup>

The fee for the course of lectures was reduced from thirty to ten dollars in the following year. In 1884 the topics for the lectures were published in the college bulletin. They were as follows:

- I. Lectures in General Physics
  The Transformation of Species
  Rev. Thomas Hughes, S.J.
  - 1. The Evolution of Matter.
  - 2. The Modern View of Evolution.
  - 3. Assumptions in Behalf of Evolution.
  - 4. Presumptions against Evolution.
  - 5. Existing Nature and Actual Observation.
  - 6. Existing Nature contradicts Evolution.
  - 7. Evolution as propounded by Professor Cope.
  - 8. Fossilized Nature and Evolution.
  - 9. Arithmetic and Physiology among the Fossils.
- 10. Catagenesis, or the Origin of Life by Degeneration.
- 11. Spontaneous Generation Dallinger and Drysdale.
- 12. Paleontology and the Origin of Man.
- 13. The Identity of Type in Different Species: Homology.
- 14. The Biogenetic argument of Haeckel.
- 15. The Biogenesis of Haeckel (continued).
- 16. Darwin's Rudiments: Haeckel's Dystelology.
- 17. Production and Transformation without Descent.
- 18. Development of the Terrestrial World.
- 19. Formation of the Universe.
- 20. The Ideal Evolution of the Universe.
- II. Lectures in History History and Historians Rev. Charles Coppens, S.J.

<sup>&</sup>lt;sup>29</sup> "Catalogue of St. Louis University," 1881–1882, p. 22.

- 1. Importance of History Truth Essential.
- 2. False Statements Herodotus, Rollin, Hallam.

3. Omissions — Gibbons, Prescott.

- 4. Omissions Encyclopaedia Britannica.
- 5. Innuendoes, Theories Irving, Humes, Bancroft.
- 6. Theories Carlyle, Macaulay.
- 7. Prejudices Macaulay.
  8. Prejudices Macaulay, Froude.
- 9. Truth Prevalent Thucydides, Josephus, Polybius.
- 10. Truth Prevalent Prescott, Lingard.

The next year the general subjects treated in this "graduate" course included: anthropology, biology, and psychology. Also, for the examination which was required of students applying for a degree, some sample examination questions were inserted in the bulletin. Between the years 1879 and 1886, 121 students attended the postgraduate course of lectures; 20 were M.D.'s, some were Ph.D.'s, many had the master's degree. During these years twelve professors lectured in the program. In the year 1886-1887, eighty-five students were enrolled in the postgraduate course, a figure which might be interpreted as evidence of the program's success. However, the consultors to the rector maintained that "little good had been done at a great cost of labor," in a course which "was feeding a fashion among non-Catholics chiefly," and that all of the University's degrees were cheapened by the postgraduate degree. The apparent success of the course could not be overlooked, however, so the advice of the consultors was not taken and the program was continued.30

By 1891, Georgetown's graduate program had been expanded and improved. As with so many other phases of Catholic higher education in the United States, Georgetown again led the way, and its description of graduate work in the catalogue of 1891-1892 served as a model for other Catholic colleges. Because of its importance as a guide to the development of Catholic graduate schools, the complete statement is quoted here:

The Course of higher studies for graduates, which have existed in Georgetown College at intervals for the past forty years or more, were revived in a more extended and varied form at the beginning of the scholastic year 1891-1892. During the year just passed, the number in attendance had greatly increased, and the results have been so gratifying as to justify the recognition of the graduate classes as a permanent department of University training.

<sup>&</sup>lt;sup>30</sup> Garraghan, The Jesuits of the Middle United States, III, 438.

Object. The Course is intended for those graduates who desire to continue and extend to the highest attainable degree their education in the Arts and Sciences, whether it be for the mere love of learning, or to qualify themselves as professors, or finally with a view to a more complete preparation for some one of the learned professions, by devoting themselves to liberal studies cognate to the career aimed at, but of a more elevated scientific character than can be attained in the ordinary professional schools of the country.

The Courses, if pursued to the full extent recommended, are ample enough to tax the energies of any student. It would therefore be more satisfactory to devote an entire year to them before entering upon the study of Law or Medicine. Yet, it is possible to pursue the postgraduate branches simultaneously with the study of these professions in the schools of Georgetown University.

Admission. All who are graduates of Georgetown College, or who present diplomas of institutions of like standing, are admissible to this course.

Studies. An elenchus of topics in the various branches will be found subjoined. The class work is carried on by lectures, direction in reading, and practical guidance on the part of the professors, and by the repetitions and written papers of the student. All are required to follow the course in Rational Philosophy. The other courses are elective; but at least three distinct subjects must be chosen, involving a minimum of eight hours' attendance at lectures per week. The laboratories will be open daily for eight hours.

In order to profit fully by the course in Literature a reading acquaintance with either French or German is necessary, and both languages are desirable.

Degrees. On those holding the degree of Bachelor of Arts, the degree of Master of Arts will be conferred after one year's study and satisfactory examinations in three courses. The theses, monographs, essays, etc., that constitute the examination papers will be assigned at progressive stages of the lectures. The requirements for other degrees are analogous to those for the Master of Arts.

Time. The yearly session opens on the first Monday of October, and closes on the third or fourth Tuesday of June.

Advantages. Students have the privilege of consulting their professors beyond the class hours. Under the direction of the respective lecturers, they are permitted to use the Riggs Library, the Cabinet of Physics, the Physical and Chemical Laboratories of the College, and the scientific collections of the Coleman Museum.

Prizes. A purse of twenty-five dollars is offered for competition in each of the courses when followed by more than one graduate, and another purse of the same amount to the student who gains the highest aggregate standing in all courses.

Fees and Expenses. The charge for tuition is \$60. for the entire course. The Master's Diploma is \$10. Room, board, and washing need not exceed \$300. for the year. Text-books will not ordinarily exceed \$8 or \$10. Hence, it will be seen that all expenses will come within \$380.31

Six teachers were listed as the "Faculty of the Postgraduate Department." The courses in this department were described as follows:

I. Course of Metaphysics and Ethics. Four Hours Per Week

1. Metaphysics. A more particular and precise treatment of questions of the day depending upon Psychology.

2. Natural Theology. The Concept, Existence and Attributes of the Deity from the standpoint of reason, developed in refutation of current errors.

3. Ethics. Conclusion of the Moral Philosophy begun in the undergraduate course.

The Right of Property. Socialism. Communism. Private Property and its opponents. Capital.

The State: Its Origin, Object, Constitution, Nature, Limits. Church and State. Church and School. Functions of the Civil Power. Sociology. Political Economy.

International Law. The Jus Gentium in General: in Times of Peace; in times of War. Treaties. Principles of Nationality. The Family of Nations.

# II. Course of Literature. Two Hours Per Week

- General Literature. a) Preliminaries. A Survey of Early Oriental Literature. Greek The Age of Pericles. Latin The Age of Augustus. The Middle Ages. The Neo-Latinists. Italian The Age of Leo X. Spanish The Age of Philip II. German The Classic and Romantic Schools. Russian The Nineteenth Century.
  - b) Some Christian Classics of the First Five Centuries. Greek Clement of Alexandria, Eusebius, St. Gregory of Nazianzus, St. Basil, St. John Chrysostom, Synesius. Latin Minucius Felix, Tertullian, St. Hilary of Poitiers, St. Ambrose, Prudentius, St. Jerome, St. Augustine, St. Paulinus of Nola, Salvian, Sedulius, Boethius.
  - c) Sketches of the Literatures of the East: Hebrew, Sanskrit, Zend, Assyrian, Egyptian, Persian, Arabic and Chinese.
- 2. English Literature. a) Philology. The English of Chaucer, of Shake-speare, of Dryden and of Newman. The Grammar and Vocabulary of each Period, together with analytical reading of the best authors.

<sup>31 &</sup>quot;Catalogue of Georgetown University," 1891–1892, pp. 30–32.

- b) History of Literature from Beowulf to the present decade. American Literature.
- c) Advanced Rhetoric. The application of principles to the various forms of composition in prose and verse, with a view to authorship. Criticism. Analysis of masterpieces.

3. French Literature. a) Philological Section. Formation of the Language.

Its Development and Present State. L'Académie.

b) Historical Section. French Literature from the Chanson de Roland to the last Conference of Monsabré.

c) Practice of French in the Writing of Prose and Poetry, Conversation and Declamation. The purpose is to attain not only to an easy mastery of the language, but to its literary use.

# III. Course of History

Two Hours Per Week

1. a) The Theory of Historical Writing. Investigation of methods pursued by popular English Historians.

b) General Introduction to History. Monuments. Numismatics. Traditions. Chronicles. Annals. Classic History. Philosophic History.

c) Principles of Chronology.

2. The Constitutional History of Greece, Rome, England and the United States.

#### IV. Courses of Mathematics

A. Three Hours per Week — Quaternions. B. Three Hours per Week — Determinants. Theory of Equations.

# V. Courses of Physics

A. Three Hours per Week — Theory of Electricity. Theory of the Dynamo. B. Three Hours per Week for One Term — Thermodynamics.

# VI. Courses of Chemistry

Lectures — Three Hours per Week. Laboratories open Eight Hours per day.

Laboratory Courses. (a) Quantitative Analysis, Gravimetric and Volumetric. (b) Physical Chemistry. (c) Determinative Mineralogy, including Blowpipe Analysis and the simpler processes of Furnace Assaying. (d) Synthesis and Analysis of Carbon Compounds.

Lectures. Chemical Philosophy. Hydrocarbons and their Derivatives.

Supplemental Courses

Series of lectures on subjects of general interest will be arranged as opportunities arise during the year.<sup>32</sup>

Most of the substantial innovations in Catholic higher education were initiated by Georgetown. Although there may be some slight reason to

<sup>&</sup>lt;sup>32</sup> Ibid., pp. 34-36.

dispute Georgetown's right to claim precedence in the organization of graduate work, it does appear that Georgetown's program of 1877 had a more definite academic orientation than the lecture series at St. Louis University in 1879; and Notre Dame's postgraduate course of 1873 appears to have been an extension of undergraduate work without any clear or formal commitment to graduate study. In the organization of graduate or postgraduate departments Georgetown again was the first Catholic college to take this step. And Georgetown was the first Catholic college to organize a graduate faculty.

Further development of graduate study in Catholic colleges called for even more definite organization and greater autonomy than post-graduate departments could offer. This further step came at Georgetown in the fall of 1895—a graduate school was organized. Several features distinguished the graduate school from earlier patterns of graduate study, although a comparison of Georgetown's description of its graduate department of 1891–1892 with that of its graduate school of 1895–1896 discloses some similarities. Departures from previous practices were mainly in the organization of the program rather than in its content.

With graduate-school status, the program for advanced students was able to maintain a degree of autonomy essential to the pursuit of its objectives. To guard this autonomy, to preserve the new school's objectives, and to administer graduate studies a graduate dean was appointed. For the first time, also, a Catholic college defined and endorsed the distinctive character of graduate study—independent inquiry.

Five academic departments were included in Georgetown's graduate school: philosophy, language and literature, history, natural sciences, and fine arts. Seventeen graduate courses were offered: three in philosophy, five in language and literature, two in history, five in natural science, and two in fine arts. Each course was described in some detail in the bulletin. So impressive was the breadth of these courses that some question may be raised concerning the degree of depth possible in them.

Georgetown's graduate school inaugurated a regular program for the earned doctor of philosophy degree in 1895–1896 and this marked the formation of the first program for doctoral studies in a Catholic college in the United States.<sup>33</sup> The stated objectives for Georgetown's graduate

<sup>&</sup>lt;sup>33</sup> In this section we have not mentioned The Catholic University of America. It was not one of the Catholic colleges during this period; it had been founded as a higher institute and not a college.

school were clearly scholarly and professional: it was assumed that students would devote full time to their studies and graduate classes were scheduled throughout the day and in the evening. However, in practice there was some deviation from the ideals expressed in the college catalogue. The evening classes were attended by students who were engaged in commerce and industry during the day; probably the evening classes were scheduled to attract just such students. Also, the catalogue contained the somewhat troublesome statement that, though graduate study required the students' complete attention, it was possible for students in the schools of law and medicine to pursue graduate work along with their professional studies. And to view the courses from the context of mid-twentieth century, it would seem that opportunities for specialization were not especially attractive. However, this was only the beginning of graduate work in Catholic graduate schools, and one should not expect to find a final and finished development. Because Georgetown's graduate school was the first in a Catholic college, the description of its program and requirements for 1895-1896 will be given in full:

This School of Georgetown University is designed for those college graduates who desire to continue their education in the Arts and Sciences. It is adapted to those who come for the mere love of learning, or to those who have in view a more complete preparation for one of the learned professions. Here they can devote themselves to liberal studies of a higher character analogous to the career they have in prospect.

The courses, if pursued to the full extent recommended, are ample enough to tax the energies of any student. Yet the minimum work exacted is not too much to be profitably combined in some cases, with the required attention to purely professional studies.

Admission. — All graduates of Georgetown College, or of institutions of like standing, are admissible to these courses.

Residence. — Students taking only graduate work at the College, may reside within the College walls or not, as may suit their convenience. Those attending the Schools of Law or Medicine are expected to live outside of the College; and, if desired, good boarding places, where reasonable rates are charged, will be secured them.

Time. — The yearly session opens on the first day of October, and closes with the annual commencement of the College, on the third or fourth Tuesday in June.

Studies.—A brief schedule of topics in the various branches will be found subjoined. Class work is carried on by lectures, direction in reading, and intimate personal and practical guidance on the part of the professor, and on the side of the student by repetitions, written papers,

and the preparation of original theses and investigations. The aim is to surround the graduate student with every facility for advanced work, and every incitement to independent inquiry — in a word, to inspire him with the genuine spirit of scholarship.

Every student must select, with the approval of the Dean, at least three courses, involving attendance upon lectures for eight hours a week. One of these courses must be Rational Psychology. Where a greater number of courses is taken, successful examinations in three, one of which must be Philosophy, will be counted as sufficient for the degree.

Aids to Study. — Students have the privilege of consulting their professors freely outside the hours of lecture. Under the direction of the respective lecturers, they are permitted to use the Riggs Library, the Cabinet of Physics, the Physical and Chemical Laboratories of the College, and the scientific collections of the Coleman Museum.

The Graduates' Library of Literature, a special collection intended for seminar work and already comprising some thousands of volumes, is placed in the old library of the North Building so as to be readily accessible at all times. The Morris Literary and Debating Society has been organized for Graduate, Law and Medical Students.

Degrees. — The Master's Degree in Arts or in Science will be given to those already holding the corresponding Bachelor's degree, on the completion of one year of residence, with attendance upon lectures, presentation of papers, and satisfactory examinations as specified above.

For the degree of Doctor of Philosophy, two years of residence and application to selected and duly authorized graduate courses are required. The candidate must pass a final examination, present a thesis bearing upon his special department of study, and convince the committee appointed by the Faculty of his distinguished merit to receive this degree.

# Fees and Expenses

The fee for tuition is \$100 per annum, whatever number of courses may be taken. The charge for room, board and washing is \$300 for the year.

These charges must be paid in half-yearly instalments, and strictly in advance.

#### Courses of 1896-1897

# I. Department of Philosophy

Course 1. a) Psychology. Two hours a week, first term. Leading questions of the day developed with special reference to current errors.

b) Natural Theology. Two hours a week, second term. The Concept, Existence and Attributes of the Deity.

Course 2. a) Ethics. Two hours a week, both terms. A more extended application of ethical principles to modern conditions than can be attempted in the undergraduate course. The right of property. The State

— its origin, object, constitution, nature, and limits. Church and State. Church and school. International Law. Peace and war. Treaties, Principles of Nationality.

b) Political Economy. Two hours a week, both terms. Production and consumption. Exchange, trade, commercial credit. Profits, rents, and wages. Social relations. Financial functions of government, taxation, public debts and revenues.

Course 3. Elementary Law. One hour a week, both terms. The general outlines of Jurisprudence and Elementary Law. This course is intended to present the elements of Law as a liberal study; but it may profitably be followed by those purposing to take professional courses in the Law School, or already engaged therein.

### II. Department of Language and Literature

Course 4. a) English Philology. One hour a week. Survey of Early English. The English of Chaucer, Shakespeare, Dryden, and Newman. Dialects. Historical Grammar, together with analytical reading of the representative writers of each period. Use of the Early English Text Society publications.

b) Advanced Rhetoric. One hour a week. Study of form in the more salient literary productions of the period. The essay, drama, novel, satire. Forensic and academic oratory. Journalism. Composition with a view to authorship. Criticism.

Course 5. a) English Literature — Pre-Elizabethan. One hour a week. Anglo-Saxon Period — Beowulf, Caedmon, Aldhelm, Cynewulf, Bede, AElfred the Great, AElfric. Norman — Geoffrey of Monmouth, Romances, Layamon, Orm, Hermit of Hampole, Robert of Brunne, Gavin Douglas, Ballads.

- b) English Literature Post Elizabethan. Two hours a week. The era of the great dramatists Shakespeare, Spenser, Milton, Dryden. The Age of Queen Anne. Johnson, Burke, Sheridan, Cowper. The Nineteenth Century.
- c) American Literature. Representative names Franklin, Daniel Webster, Irving, Brownson, Emerson, Prescott, Hawthorne, Longfellow, Lowell. Course 6. French Language and Literature. Two hours a week. a) Philology. Origin and formation of the language. Gallic, Latin, and Teutonic elements. The "Langue d'Oc" and "Langue d'Oil." The dialect of "Ile de France."
- b) Literature. Early epics and lyrics. Chanson de Roland. The Troubadours. The Trouvères of the XII. and XIII. century. Early dramatic cycles. The confrères de la Passion. First French Comedy. Prose writers of the XII.—XVI. century.

Course 7. German Literature. Two hours a week. a) Philology. Development of Modern High German.

b) Literature. Dawn of the modern era. Age of Frederick the Great.

The literary galaxy of Weimar. Analysis and critical reading of authors. N.B. — For admission to the courses of French and German Literature, a reading knowledge of these languages, respectively, is required.

Course 8. Comparative Literature. One hour a week. a) Rapid survey of

the classic literature of Greece and Rome.

- b) Sketches of the ancient literature of the East Hebrew, Assyrian and Egyptian, Sanscrit and Zend. Also short accounts of Modern Persian, Arabic, Chinese and Japanese.
- c) The origin and progress of the Romance literatures, with the exception of French.

# III. Department of History

Course 9. Two Hours a week. a) Theory of historical writing. Euristic, Documents, Chronology. Mental and moral qualifications of the Historian.

b) Epochal events in the Roman Empire and the Middle Ages.

c) American History. The Constitution of the United States.

d) Arrangements are being made for a course of Ecclesiastical History. Course 10. History of the Rise and Development of Civil and Constitutional Liberty. Nature of Civil Liberty. Influence of the Judaic Theocracy. Grecian and Roman institutions. Medieval struggles. Development of constitutional restrictions on the Continent and in England. The American Constitution. Origin of its various provisions. Reaction of American freedom on Europe.

# IV. Department of the Natural Sciences

Course 11. Pure Mathematics. Two hours a week for each course. a) Arithmetical and Algebraic Analysis. b) The Ausdehnungslehre. c) Non-Euclidian Geometry.

Course 12. Applied Mathematics. Four hours a week. Analytical Mechanics. Course 13. Mechanical Drawing. Three hours a week. Descriptive Geometry and Machine Design.

Course 14. Physics. Two hours a week for each course, a) Mathematical Theory of Electricity. Theory of Dynamos. b) Thermodynamics.

Course 15. Chemistry. Lectures. Three hours a week. Laboratories open eight hours daily.

Laboratory Courses: a) Quantitative Analysis. b) Determinative Mineralogy, including Blowpipe Analysis and the simpler processes of Furnace Assaying. c) Synthesis and Analysis of Carbon Compounds.

Lectures: Chemical Philosophy. Hydrocarbons and their Derivatives.

# V. Department of the Fine Arts

Course 16. Two hours a week. a) Philosophy and History of Art, in a series of special lectures. b) Technical instruction in drawing and painting. Course 17. Music. Harmony. Intervals. Common chord. Major System.

The general laws of part writing. Cadence. Inversion of Common chord. Minor system. Dissonance. Chord of the seventh degree. Dominant seventh chord and its inversions. Collateral seventh harmonies. Double and hard diminished triads. Chromatic alterations of seventh chords. Modulation by normal progression, chromatic and enharmonic. Auxiliary notes, passing notes, anticipations, suspensions. Organ-point.

Counterpoint. Four orders of simple counterpoint. Contrapuntal choral, treatment. Double, triple, quadruple counterpoint. Counterpoint in the

octave, tenth and twelfth. Imitation. Canon. Fugue.

History of music.

The course in music is new, and will be given by Anton Gloetzner, Mus. D.

The Faculty has in immediate contemplation the furnishing of other advanced instruction in Ecclesiastical History, the Oriental Languages, Biology and the Philosophy of History.

As opportunities may offer or demand may suggest, other courses will be provided.

All those interested in additional branches of learning will kindly send for information.

Practical Suggestions. — Those who aim at Journalism can lay a solid foundation in such courses as: Philosophy, Ethics, Economics, History, Advanced Rhetoric, English and French or German Language and Literature. In addition to the required essays and dissertations in their departments, they may possibly secure for practice the Washington correspondence of some newspapers of the country.

Graduates desiring to qualify themselves as professors have every facility to perfect themselves in their chosen speciality.

Students of the Church can extend and complete the Philosophy they have begun in their last college year, and thus prepare the main requirement for entrance into Theology. This, together with the projected course in Ecclesiastical History, in which the great questions under controversy will be treated, and courses in the theory and practice of Rhetoric and in Literature, will supply a year of great utility. Facility in the use of Latin can be acquired by conversation in groups formed for this purpose.

For those who contemplate taking a course of Civil, Mechanical, Electrical or Mining Engineering in some Technical institute, the Graduate School provides a special scientific department with courses in Mechanical Drawing, Descriptive Geometry, and Analytical Mechanics, the purpose of which is to enable the most capable students to take the degree of C.E., M.E., and E.E. in two years, instead of four. The plan is not so much to teach a text-book as to offer an eclectic course embodying such principles as will afterwards be found most serviceable to the student of Engineering, Architecture and Geodesy.<sup>34</sup>

<sup>34 &</sup>quot;Catalogue of Georgetown University," 1895–1896, pp. 25–29.

# Schedule of Lectures<sup>35</sup> Graduate School

	Monday	Tuesday	Wednesday	Thursday	Friday	Saturday
9–10 A.M.	French Literature		French Literature			French Literature
10–11 A.M.	Advanced Rhetoric	History	English Philology	History	Early English Literature	Comparative Literature
11-12 A.M.	Philosophy	Post- Elizabethan Literature	Philosophy	Post- Elizabethan Literature	Philosophy	Philosophy
2- 3 P.M.	Analytical Mechanics		Analytical Mechanics		Analytical Mechanics	
3- 4 P.M.	German Literature			German Literature		
7- 9 P.M.	History and Philosophy of Art	Mechanical Drawing and Descriptive Geometry	History and Philosophy of Art	Mechanical Drawing and Descriptive Geometry	History and Philosophy of Arts	Mechanical Drawing and Descriptive Geometry

#### THE CATHOLIC UNIVERSITY OF AMERICA

As early as 1866 Catholics had discussed the possibility of establishing a real university in the United States. The Catholic population was growing and the needs of the times, as well as the competition from other colleges, seemed to suggest the need for a superior kind of higher education for Catholics under Catholic auspices. Proposals for such a school varied considerably. Some advocated the establishment of a superior or principal seminary as the seat of advanced study for philosophy and theology, while others outlined the need for an American Catholic university similar to Catholic universities in Europe. Although there was a good deal of discussion in the Catholic press, the case for a university did not prosper until shortly before the Third Plenary Council, and even then it was not clear whether the proposed institution was to be a training school for priests, for which many people thought there was no pressing need, or a school in which the range of study would be limited only by the range of knowledge.

Sometimes it was argued that the projected school should be neither a mere seminary nor a university, but something in between the two—a school where priests could continue their studies in theology. In

<sup>85</sup> Ibid., p. 30.

opposition to all of these views there was the belief that existing seminaries were capable of offering all of the education diocesan priests needed; advanced study, it was claimed, was unnecessary for them, for in their work they needed neither erudition nor learning. It was also argued that members of religious communities might find higher studies worthwhile, but the proposed university received no support from those who argued this way; those who adhered to such a position believed that suitable schools for clerical needs were already in existence. When the bishops convened for the Third Plenary Council, the university question was entirely open; it was impossible to predict the outcome of their deliberations with respect to the proposed university.

Shortly before the deliberations of the council began, the supporters of a university were encouraged when they learned that Miss Mary Gwendoline Caldwell of New York City had agreed to donate a large sum of money for the establishment of *Unum Seminarium Principale*, as Bishop John Lancaster Spalding referred to it in a letter to Cardinal Gibbons.<sup>36</sup> When the council had been in session four days, Miss Caldwell presented this proposal to the bishops for the founding of a National School of Philosophy and Theology:

I hereby offer the sum of three hundred thousand dollars (\$300,000) to the Bishops of the Third Plenary Council for the purpose of founding a National Catholic School of Philosophy and Theology. This offer is made subject to the following conditions: 1st. This school is to be established in the United States. 2nd. It is to be under the control of a committee of Bishops representing the Catholic Episcopate of the United States. 3rd. It is to be a separate institution, and not affiliated to any other institution. 4th. Only ecclesiastics who have completed their elementary course of Philosophy and Theology are to be received into this institution. 5th. This institution is never to be under the control of any religious order. and its chairs are to be filled in preference by professors chosen from the secular clergy and laity. 6th. Other faculties may be affiliated to this institution with a view to forming a Catholic University. 7th. This fund shall never be diverted from the purpose for which it is given, and the site once chosen shall not be changed without the greatest reasons. 8th. In consideration of this donation I am to be considered the founder of this institution. Mary Gwendoline Caldwell, Baltimore, Nov. 13, 1884.37

<sup>&</sup>lt;sup>36</sup> Cf. John Tracy Ellis, The Formative Years of the Catholic University of America, p. 96.

<sup>&</sup>lt;sup>37</sup> This letter is quoted with permission from ibid., p. 97.

No doubt the generous offer contained in Miss Caldwell's letter impressed the bishops, but there was still some sentiment for a view which had been expressed earlier by Archbishop Heiss of Milwaukee: the project was premature and all the things the proposed school could do could be done as well by improving "our larger or Provincial Seminaries."

There was certainly reason to question the wisdom of establishing a new school which would do little more than was then being done in the seminaries and there was very little sentiment in favor of founding a school which would be a rival of the Catholic colleges. The real champion of a Catholic university was Bishop John Lancaster Spalding. It was his sermon on "The Higher Education of the Priesthood," delivered on November 16, 1884, which mustered new support for an institution that would not be competition for any American Catholic school. He described the work of the ecclesiastical seminary as being "simply a training college for the practical work of the ministry," and declared that the narrowness and one-sidedness of the priest's professional education must be supplemented with higher and broader objectives.

. . . the ecclesiastical seminary is not a school of intellectual culture, either here in America or elsewhere, and to imagine that it can become the instrument of intellectual culture is to cherish a delusion . . . its methods are not such as one would choose who desires to open the mind, to give it breadth, flexibility, strength, refinement, and grace. Its text-books are written often in a barbarous style, the subjects are discussed in a dry mechanical way, and the professor, wholly intent upon giving instruction, is frequently indifferent as to the manner in which it is imparted; or else not possessing himself a really cultivated intellect, he holds in slight esteem expansion and refinement of mind, looking upon it as at best a mere ornament. I am not offering criticism upon the ecclesiastical seminary, but am simply pointing to the plain fact that it is not a school of intellectual culture, and consequently, if its course were lengthened to five, to six, to eight, to ten years, its students would go forth to their work with a more thorough professional training, but not with more really cultivated minds. ... It is only in a university that all the sciences are brought together, their relations adjusted, their provinces assigned. . . . so long as we look rather to the multiplying of schools and seminaries than to the creation of a real university, our progress will be slow and uncertain, because a university is the great ordinary means for the best cultivation of the mind.38

<sup>38</sup> John Lancaster Spalding, Means and Ends of Education, pp. 212-216.

Spalding did not speak of a high school of theology but of a university. He agreed the university should have its beginning with a national school of philosophy and theology and from there should develop into a complete university. The force of Spalding's sermon gained some support for the university idea, and support was needed, for in the meeting of the prelates on the question of clerical education, the motion was made and seconded that the whole matter of a principal seminary be deferred to the next plenary council. The motion failed.39 A committee was appointed to study the possibility of going ahead with the proposed university. Within two weeks the committee reported favorably and recommended accepting Miss Caldwell's gift for the establishment of a seminary from which a university was expected to grow. The council accepted the committee's report and incorporated its recommendations in the decrees of the council sent to Rome for approval. Thus, on December 2, 1884, the foundation for The Catholic University of America was laid.40 But it was still not perfectly clear what kind of an institution was being founded. As Ellis wrote:

In the decree of the council as finally framed in Baltimore and approved in Rome, it will be noticed that the term "principal seminary" is employed throughout, although it is stated that from such a seminary it was to be hoped a "perfect university of studies" would eventually evolve. Likewise the decree made mention of the fact that the students would spend three or four years not only in theology, canon law, and philosophy but in "the natural and other sciences," which would indicate something beyond the scope of a seminary curriculum. Moreover, that the institution was to be

<sup>&</sup>lt;sup>39</sup> Fortunately for The Catholic University of America this motion failed, for no plenary council has been held since the Third.

<sup>&</sup>lt;sup>40</sup> On October 22, 1885, the Pope approved the idea of a Catholic university for the United States; April 10, 1887, it was canonically instituted; the university opened November 13, 1889.

The secular press of the country followed the proceedings of the council and reported its deliberations and resolutions. When it was decided to establish what Bishop Spalding called "an American Catholic University," an editorial writer on the New York Times raised this question: "Now that it appears that we are to have a great Roman Catholic university the question naturally arises, What will the university teach?" He assumed that it was not meant merely to teach theology, but he supposed that as a scientific school a Catholic university would not be successful because: "The Church of Rome is generally regarded as hostile to modern science." He saw no reason for establishing a Catholic university to teach pure secular branches of study. "It would be like establishing a Presbyterian school of mines or a Methodist agricultural college." The editorial concluded with the advice to Catholics that in founding and maintaining a university they would not be spending their money wisely (New York Times, December 13, 1884).

a graduate school is clear from the fact that the students were to be those who had finished "the usual course of studies." Attention is called to the language of the decree on these points, for in the years after the council there developed considerable discussion on the part of those opposed to the university concerning the precise character of the institution voted on at Baltimore. It would be urged more than once that the plan approved in 1884 called for only a higher seminary, not a university. If the historian had at his command an outline of what the leading bishops had in mind by their use of these different terms it would help him in delineating more sharply their ideas on the projected institution. It seems safe to say that none of the bishops except Becker, Spalding, and McQuaid had given the subject thorough study. By the time action was taken in 1884 Becker had dropped out of the picture. Spalding had preached his sermon in the council which made it evident he had in mind a university, and the Bishop of Rochester was of the opinion that only a higher seminary was meant, not a university. Of the others, no one bishop gave evidence of having thought through the distinction between a higher seminary and a university, and from this point on the working out of the whole plan was left in good measure to the committee appointed during the council, with the opposition conducting a fairly lively campaign against the project in private correspondence and in the Catholic press.41

In conjunction with the dispute over what kind of school had actually been founded, there were differences of opinion on its location. Some urged a central location, others argued for a Southern site. The bishops of the East proposed that Seton Hall College in New Jersey or Mt. St. Mary's in Maryland be purchased for the new school. Cardinal Gibbons favored Philadelphia, Bishop Elder proposed Baltimore, Miss Caldwell was impressed by a fifty-acre plot in Washington, D. C. Objections could be raised to every proposed location, but Seton Hall was favored by many.<sup>42</sup> With buildings already constructed and in use, it was felt that

<sup>41</sup> By permission from Ellis, pp. 114-115.

<sup>42</sup> Bishop McQuaid's views on the site of the University are interesting. McQuaid was a member of the University committee, but he was not always the University's friend. In a letter to Archbishop Williams of Boston, McQuaid outlined his ideas on the best location for the proposed University. "... There must in time be three great Catholic American Universities; one for the East; another for the Mississippi Valley and the third for the Pacific Coast. . . . The University now in question is for the East, or the Atlantic Coast. The location of the University must be determined by considerations of climate, population and pecuniary resources in hand, or attainable. All these conditions are best answered in the neighborhood of New York City. On no account should the University be located south of Philadelphia; it must be placed somewhere between Philadelphia and Boston. . . The placing of the proposed University at Baltimore or Washington is the killing of the babe before it is born. . . Seton Hall offers many advantages. . . . At \$200,000, the price at which the bishop

the new school could be started more quickly if Seton Hall were purchased, but Miss Caldwell was unalterably opposed to Seton Hall. Apparently she refused to put her money into what she considered to be a broken-down college. Early in 1885 the University committee met for the purpose of deciding on a site. Knowing Miss Caldwell's preference for Washington and recognizing other peculiar advantages of the nation's capital, the committee selected Washington as the location of the new Catholic university.

From the time the site was selected in 1885 to the University's formal opening in 1889, the projected institution was subjected to many trials. First, many bishops, but principally McQuaid and Corrigan, were opposed to the University's location and withheld their support from the entire project. Some bishops may have worked actively against the University. Corrigan, the Bishop of New York, refused to let Bishop Keane, a member of the University committee and the University's future rector, collect money for the University in New York and at one time he quite pointedly told Keane that the archdiocese of New York needed a Catholic university of its own. Corrigan's threat motivated Keane to ask the University committee to recommend to the Pope that he withhold approval from any other Catholic university for the United States for a period of twenty-five years. The appeal was sent to the Pope, but it was revised to read "until the next plenary council." The University was on such a weak foundation that it feared any signs of competition.

In November, 1886, the University committee selected a rector. Its choice was John Lancaster Spalding, the Bishop of Peoria, but when Spalding refused the post John J. Keane, the Bishop of Richmond, was named instead. Because the committee's action required the Pope's approval, the appointment was not made known for several months. In selecting Keane to be the head of the new University, the committee did not disturb the precedents established by bishops and religious superiors for selecting presidents of Catholic colleges.<sup>43</sup> According to

is willing to sell, so I am told, the University will have a great bargain" (McQuaid to John J. Williams, April 13, 1885, quoted by permission from Ellis, pp. 142–143). When the Washington location was fixed, Bishop McQuaid was miffed. He wrote to his friend Bishop Corrigan: "It will be time enough to go over the question of the Grand American Catholic University for the Southern States of the U.S. when we meet. We have all been badly sold. It did not enter my head that anything so preposterous could have been contemplated" (Bernard J. McQuaid to M. A. Corrigan, June 20, 1885, quoted by permission from ibid., p. 156).

43 See supra, pp. 150–154.

his own testimony, Keane knew nothing about a university. Nevertheless, he must be given credit, as Ellis wrote:

. . . for approaching the difficult assignment in an intelligent manner and for showing himself open-minded about suggestions from those who had been trained in the university tradition. A good part of the next two years would find him inspecting universities in America and Europe and taking counsel with university administrators whenever the opportunity presented itself.<sup>44</sup>

The new rector assumed an unenviable position; the school of which he was head was not yet a reality. Undoubtedly his chief responsibility was to make it a reality. To accomplish this, three important things needed to be done: money had to be raised to finance the venture, statutes had to be prepared which would be acceptable to the bishops and to Rome, and a faculty had to be assembled which would be worthy of the high objectives stated for the projected institution. None of these essentials was achieved easily. We have already noted that the University had many lukewarm supporters, and a few vocal and effective opponents. In order to collect money, it was necessary, of course, to conduct fundraising campaigns in the various dioceses. Although the Holy Father had given his endorsement and approval to the University, bishops were not anxious to have collectors take money out of their dioceses. The bishops had their own seminaries and colleges to support. Writing the statutes was another difficult undertaking, especially for a rector who was so little versed in the traditions of higher education. However difficult the first two responsibilities were, they were relatively easy compared with the task of recruiting a university faculty. Although Catholic colleges had existed in America for more than a hundred years and for fifty years had been engaged in some kind of graduate work, it was obvious to one who looked at the situation squarely that a university faculty could not be recruited in the United States. Bishop Keane faced the unpleasant possibility of stirring up new animosities for the University by going to Europe for a faculty. Although earlier Catholic colleges had done the same thing, by the last quarter of the nineteenth century the European teacher in a Catholic college was not common. Americans were sensitive about their intellectual relationship with Europe, and the American clergy did not take too kindly to what was frequently interpreted as a slight, when Bishop Keane turned to Europe for a faculty for the

<sup>44</sup> By permission from Ellis, p. 181.

new University. Keane had learned a good deal about universities in a short time. He found few university-trained priests in the United States, and those who had a university education did not have an academic reputation. In other words, like it or not, Bishop Keane concluded that the recruitment of a well-qualified American faculty was not possible.

However, turning to Europe for a faculty was not without some obvious disadvantages. With a European faculty, the school could hardly be called an American university. The University's opponents were quick to detect this and they used it to their advantage. But it was neither the intention of the rector nor anyone else connected with the University to accept temporary expedients as permanent policies. The rector wrote in the Catholic American:

It is the desire of the Board of Directors as well as the wish of the Pope that the corps of professors shall be made up of American talent. That will not be practical at first, but it will be carried out as soon as possible. . . . As fast as we can find Americans of the necessary calibre to fill the professorships they will be appointed. But for the beginning of the work of instruction the experience of European teachers will have to be depended upon. Owing to the lack of thorough university training in our country, hitherto, competent instructors are scarce in the United States. 45

To dispell any doubt that the University was to be truly American in faculty and character, the rector quoted the Pope as saying:

"I wish that it should be founded by American means, and that it should be conducted by American brains; and if at first you have to call in the help of foreign talent in your faculties, it must be with a view of developing home intellect, of training professors who will gradually form indigenous faculties worthy of the name the university bears." 46

There was some criticism of the faculty recruited by Keane, though certainly the rector did not have the final word in its appointment. He was empowered to recommend candidates for professorships; appointments were made by the Board of Directors. Five European professors were appointed to form the first faculty. Keane characterized them as

<sup>&</sup>lt;sup>45</sup> Catholic American (New York), November 24, 1888. Although Bishop Keane did not make it clear, he must have been referring to Catholic university training and teachers of theology and philosophy. There is no reason to believe that Johns Hopkins, Harvard, Columbia, and other excellent schools did not give a thorough university training in 1888 and surely these universities had highly qualified scholars of reputation on their faculties.

<sup>&</sup>lt;sup>46</sup> John J. Keane, "Leo XIII and the Catholic University," Catholic World, XLVI (November, 1887), 150.

first-class men, but Cardinal Manning was quoted as saying: "Bishop Keane could have found enough mediocrities in his own country without going across the Atlantic for others."

As the years passed, the prospect Keane held out for an American faculty for the University was fulfilled. American priests prepared themselves for university teaching and eventually occupied most of the professorships at the University.

Instruction began at The Catholic University in 1889. Thirty-eight students, all of them priests, assembled to study in the School of Theology, the only school then in operation. Although many of the students were not working for degrees, those who were could select courses from four departments in the School of Theology: dogmatic, moral, scriptural, and historical studies. Besides offering the licentiate and the doctorate, the University conferred the bachelor's degree of theology on many of its first students. According to Ahern, the requirements for the licentiate and the doctorate were as follows:

[For the] licentiate in sacred theology the candidate was required to spend successfully two years in university studies. If the student chose a specialty, profound knowledge of that specialty was demanded. If a general study only was chosen, a solid and sufficient acquaintance with the subjects of the four departments was required. The candidate had to pass a six hour written examination and defend fifty theses in an oral examination, first privately, then publicly. To obtain the doctorate in sacred theology, the student had to spend two years in study after obtaining the licentiate. The candidate had to write a thesis of at least one hundred octavo pages on some subject of sacred science selected by himself and approved by the faculty. The book had to manifest original power and personal research and it had to be approved by the faculty and published. After the other requirements were satisfied, the candidate was required to sustain publicly seventy-five theses, along with the dissertation, for three hours on each of two consecutive days.<sup>49</sup>

The University made a good beginning in establishing high academic standards, and the professors, whatever some may have thought of them when they were appointed, fulfilled their roles as teachers and scholars with acceptable distinction. In university life and discipline, however, there was no departure from what had been standard practice in the

<sup>&</sup>lt;sup>47</sup> Maurice Francis Egan, Recollections of a Happy Life, p. 185.

<sup>&</sup>lt;sup>48</sup> This was done because few of the seminaries of the day conferred degrees.
<sup>49</sup> By permission from Patrick Henry Ahern, The Catholic University of America, 1887–1896, p. 38.

seminaries and colleges for a hundred years. The early colleges had refused to take into account the range in the ages of their students in applying disciplinary regulations. At The Catholic University of America it was believed that rules which were good for children should be effective also for students who were ordained priests. No doubt many priest-students who had anticipated the freedom of a university climate were disappointed in the monastic atmosphere which prevailed instead. Equally surprising and disappointing was the attitude of the rector. Bishop Keane could not understand why priest-students should resent being treated like schoolboys. At the same time he wondered why the University was not better attended and appealed to the bishops to send more students.

Nowhere in the record of his rectorship did Keane show less appreciation for what a university was than in his stand on discipline. He was critical of students who came to the University with the idea that it should be different from the seminary. His policy was to supervise students' activities closely and limit personal liberty in the interest of what he called good order. Meanwhile, bishops who had begun to give some evidence of understanding what university study meant sided with Keane on the matter of discipline and advised him to expel priests who raised objections to the rules. Apparently there was no thought of modifying the internal discipline to recognize the students as university men. Throughout Keane's rectorship the rule was retained which required all students to live in common under the direction of Sulpicians. Although there were many taboos, two which seemed juvenile were: prieststudents could not leave the grounds without permission nor could they smoke in their rooms. To secure exact compliance with the rules, a system of demerits was invented and a priest-student's deportment was reported to his bishop. Unquestionably some regulations were necessary, but a few bishops began to wonder if the University, in its excessive preoccupation with rules of conduct, was not forgetting its larger purpose. After all, diocesan seminaries had prepared priests for their spiritual and priestly life and the University had not been created to make monks out of its students. Compared with real university life and atmosphere, the University's concern for the conduct of its students was both ridiculous and disappointing. Its students were mature, capable, and dedicated, and they were priests; the regulations which hemmed them in suggested

<sup>50</sup> Cf. Ahern, pp. 30-40.

only that ecclesiastical thinking was still too narrow to embrace the idea of a university.

The student approach to the whole problem of discipline was probably more mature than the rector's. One example of student thinking on the subject is contained in a letter written by a priest who was a student at the University during its first years.

I hope for the sake of the University that they will make some changes in the rule. It was a disappointment to me in many ways to find there a system of discipline substantially the same as the seminary. While I admit the necessity of certain regulations in every community, I do not admit the necessity of all the restrictions and limitations set forth in the rule of the University, and most of all do I object to the watching, that thing so distasteful and so disgusting to any one who had even a spark of manhood in him. . . . Priests who go to the University from the mission mean business. They are not idlers, they are not pleasure-seekers, they are not disgraced, they are not untrustworthy. They are serious men possessing the confidence of their Bishop, fond of study, ready to give up much for the sake of knowledge.<sup>51</sup>

Fortunately for the growth of the University the attention of the rector and the board of directors was turned away from questions of discipline to problems of expansion. The charter of the University permitted it to teach theology, philosophy, natural sciences, mathematics, history, the humanities, law, and medicine. The Pope empowered it to grant degrees in philosophy, theology, pontifical law, and in all studies in which the different degrees for the doctorate were usually conferred. The Catholic University was not intended to be only a school of theology, and constant pressure was exerted on it to enlarge the scope of its studies. In 1895 two new schools, Philosophy and Social Sciences, were created. The School of Philosophy was organized into five departments: philosophy, mathematics, physical science, biological science, and letters. Departments of sociology, economics, political science, and law made up the School of Social Sciences.

The expansion of the University required a larger faculty. One of the most pressing problems of the University, during its early years, was recruiting and retaining faculty members. The University lost some of its most distinguished teachers to the episcopacy. So threatening was this practice to faculty standards that the outspoken Archbishop of St. Paul, John Ireland, expressed this view to Keane: "You must educate

<sup>&</sup>lt;sup>51</sup> By permission from ibid., p. 41.

your professors, and then hold on to them — making bishops only of those who are not worth keeping as professors."52

With the opening of the new schools at the University, laymen were admitted. It was rumored that laywomen would be admitted too, but would not be granted degrees. Evidently some women applied for admission, for the rector made the announcement that the University had not settled on a policy with respect to coeducation. In 1894 women could not attend The Catholic University.53 Though laywomen were not admitted as undergraduates until 1946, and then only to some departments of arts and sciences, the University entered into an arrangement with Trinity College in 1900 whereby some Catholic University professors taught certain university classes at Trinity. In addition to these developments, religious communities were encouraged to establish houses of studies affiliated with the University. About the same time, the question was raised concerning the establishment of an undergraduate course at the University. Although the faculty and many of the administrators favored the idea, it was agreed, in the interest of continuing harmony between The Catholic University and the Catholic colleges of the country, that an undergraduate course would not be announced. However, when undergraduate students applied to the University they were not turned away. Whether this unofficial admissions' policy was frequently exercised or not is not clear. It was not until 1904 that undergraduates were formally admitted to the University in all departments except theology.54

With the admission of undergraduates, The Catholic University of America, then a university in the American sense, prospered more than before. By 1909 its faculties of theology, philosophy, law, and technology were on solid ground. The finances of the University, after an unfortunate crisis of 1903, were stabilized and the relations between the University and the seminaries and colleges of the country were regularized. It was the graduates of the University, however, who finally and firmly established its reputation in America. Still, with all of its excellence, the

John Ireland to John J. Keane, April 26, 1892, quoted in Ahern, p. 50.
 The faculty moved to admit women in December of 1894, but the board of

<sup>&</sup>lt;sup>53</sup> The faculty moved to admit women in December of 1894, but the board of directors refused to take action on the motion. In 1914 Catholic Sister's College was affiliated with the University. Women were first officially admitted to the campus for graduate study in 1928.

<sup>&</sup>lt;sup>54</sup> Undergraduates were needed because the graduate enrollment was not large enough to finance the University. Originally the plan was for the undergraduate college to be under the direction of the Congregation of the Holy Cross (cf. Barry, The Catholic University of America, 1903–1909, pp. 65–69).

University never rivaled the major non-Catholic universities in those fields of study which America prized most highly — technology and science.

# GRADUATE SCHOOLS IN CATHOLIC COLLEGES

While The Catholic University of America made a noble beginning in providing facilities for graduate study, it was nevertheless true that The Catholic University did not prove attractive to lay students. Without detracting from the fine record of the University, it seems clear that its strong ecclesiastical atmosphere and its emphasis on clerical education suggested to laymen that the University had no real place for them. In addition to this, the location of the University was remote and many graduates of Catholic colleges simply could not go to Washington for their higher studies. Catholic colleges had offered advanced degrees for many years and when The Catholic University provided another model for university studies, many of the colleges began to organize graduate departments or schools to satisfy students who indicated their willingness to remain at the colleges for additional study. At the same time, the competition from other colleges in America motivated Catholic colleges to continue their curricular developments. Unfortunately the colleges too often accepted the erroneous view that their academic respectability could be maintained simply by organizing graduate departments.

In 1900 there was no tradition in the Catholic colleges for real graduate work, and too few administrators and teachers in the colleges had any personal experience with graduate study. Because of this lack of tradition and experience, Catholic colleges, rather than devising programs of advanced study which flowed naturally from undergraduate foundations, tried to imitate state and private universities in establishing graduate departments and schools. This action created new problems and emphasized old ones. Many colleges were just beginning to offer solid undergraduate education when graduate responsibilities were imposed on them, and both graduate and undergraduate programs suffered as a result. The chronic problems which became critical when Catholic colleges broadened their academic scope were: faculty, facilities, and finances.

The Catholic college which established a graduate school often did so with the mistaken belief or hope that advanced instruction would increase its income. Because higher education was not nearly so popular at the turn of the twentieth century as it was fifty years later, most Catholic colleges had unfilled places in their classrooms and laboratories. To fill these places was one of the reasons for the introduction of graduate programs. Had the colleges been less isolated from the educational world, they would have known that graduate schools or departments were notoriously poor investments. But few of the early graduate schools thought of making any clear distinction between graduate and undergraduate courses. The feeling was all too general that programs leading to the master's degree and sometimes to the doctor of philosophy degree might be added without enlarging the faculty or expanding the facilities.

The first graduate departments in Catholic colleges were graduate departments in name only. The colleges were doing little more than perpetuating academic nominalism which had its beginning in the other American colleges forty or fifty years earlier. Rather than growing into schools capable of offering graduate instruction, the Catholic colleges seemed to believe they could achieve this objective by merely wanting it. Almost overnight a faculty of doubtful quality even for teaching undergraduates became at once a graduate and an undergraduate faculty. But to fulfill the expectations set for such programs as were then organized on the graduate level was not too diffcult, for in the first graduate schools research was not a key word. Had it been, it would have been impossible for the schools to organize graduate programs in the first place. A faculty composed of men who had never engaged in research of any kind suddenly became a graduate faculty, and students who were accustomed to the requirements of undergraduate instruction were permitted to take more undergraduate work under a graduate label. The careless inbreeding of faculty in Catholic colleges contributed to a nonchalant attitude toward what were actually very bad educational practices; and the schools themselves were unaware of their deficiencies. When there was some question concerning discrepancies in standards between a Catholic graduate school and leading non-Catholic graduate schools, the members of the faculty and the administration of the Catholic college could content themselves with the assurance: "we have the truth."

In facilities the colleges were no better off than in faculty. The colleges had not been constructed with a view to becoming universities and their libraries and laboratories were hardly adequate for undergraduate instruction. Even The Catholic University, which was probably better off in library holdings than most Catholic colleges engaged in graduate work, had only 17,000 volumes in its library five years after its opening. And

the libraries were poorly selected; some of the books were useless for the advanced curriculum. But books alone do not make a graduate program; there must be research opportunities for students and faculty. Few of the colleges were able to offer these opportunities.

No doubt the colleges which embarked on graduate instruction were limited because they lacked faculty, facilities, and finances, but even more significant was their general unwillingness to acknowledge that anything remained to be discovered. This attitude, more than anything else, kept Catholic graduate schools in a state of mediocrity. Consciously or unconsciously, the faculty gave the impression that everything worth knowing was already known. What kind of encouragement was this for graduate students? Unfortunately for dedication to discovery of things yet unknown in God's world, the Catholic college attitude was: we have all of the answers. The steps from a problem to ultimate truth were either not recognized or were glossed over. It was in the area of intermediate truths that research was possible and profitable, but it was this very area which the first graduate schools neglected.

After thirty years of trying to build reputable graduate schools, Catholic colleges finally agreed that facilities, faculty, finances, and good students were necessary to the success of their programs. Although there were always exceptions, the first graduate departments did not attract good students. Good students were pretty well aware of contemporary movements in higher education and they could see that Catholic graduate schools had very little to offer. Good students did not attend Catholic graduate schools until these schools raised the quality of their programs. Since 1930 the graduate schools in Catholic colleges have been improved to the point where their standards are good and their quality is high through the master's degree. Only nine graduate schools offer programs leading to the Ph.D.: Boston College, The Catholic University, Duquesne, Fordham, Georgetown, Loyola (Chicago), Notre Dame, St. John's (Brooklyn), and St. Louis University. And all but four of these restrict doctoral programs to a few fields.

<sup>55</sup> The clearest indication of this improvement can be found in the norms for graduate work prepared by the Jesuit Educational Association under the direction of the Rev. Daniel O'Connell, S.J., in 1936–1937. These norms recognized every issue facing Catholic colleges in their efforts to realize excellence in undergraduate and graduate programs. Also, they were the first general statements on the subject of graduate school standards for Catholic colleges in this country. For these reasons the statement is reproduced in Appendix E.

### CHAPTER IX

# UNIVERSITY SCHOOLS FOR SERVICE—CATHOLIC PROFESSIONAL SCHOOLS

From its inception in America, higher education had a definite vocational or professional orientation. Students entered college halls in quest of something more than culture. The colleges themselves were never quite content to defend the goals of liberal education; they overlooked few opportunities to assert the utility of the knowledge they dispensed. An examination of the curricula of the colleges well into the nineteenth century might suggest that the colleges were really agencies for the distribution of liberal culture. Most of the courses in the curricula were arts' courses and when science was included it was set in a humanistic frame of reference. But the curriculum is not the only index of college purpose. Even if the injunction "by their works you shall know them" were imposed, the historian would have to raise his sights beyond the curriculum, because the content of a college course was a means and not an end in itself. Humanities were studied because there was no other content. Lip service was paid to them and to liberal education, but it was the rare course in humanities that was really humanistic and the college which took seriously its announced liberal purpose was not easy to find before the beginning of the twentieth century. Prospective ministers, physicians, lawyers, and engineers studied the ancient classics and the modern languages because the colleges guaranteed that these studies were, after all, the best preparation. Students with definite professional goals who accepted this omnibus curricular doctrine unquestioningly concluded their academic journeys without really having tasted the sweetness of culture which sound liberal studies could have furnished: nor did the college course equip them with practical techniques for the practice of their profession. The product of the college course was neither a professionally nor a liberally educated man.

With the exception of divinity studies for doctrinally constituted sects, professional education in the colleges before the Civil War rendered little service to the American community. College standards were not in question, but the educated community refused to endorse the weak compromise between liberal and professional education. It was plain that good professional training did not result from the expedient of blending traditional college subjects. It may also have been clear that few colleges were equipped to meet the demands of the new approaches in professional training. In legal studies the theoretical approach was replaced by the case-study method; in medicine clinical and scientific techniques were substituted for precedent and historical medical lore. Professions craved the stability science could give them and professional education outgrew the colleges.

New views with respect to professional education were not so overpowering that colleges no longer maintained their so-called professional studies, but the general decline in college enrollment following the Civil War may be attributed largely to the depreciation in the status of colleges. Because they had been professional schools, their loss of stature resulted in fewer students. If the colleges were not suitable agencies for professional training, in what institution was this training to be given? There was still the apprentice system; in the minds of many no college course could take its place. Boys ran errands for lawyers and read law books in their spare time; physicians instructed their aids in the art of healing. Legal and medical treatises were available and many a young man entered one of the professions from his own private study. Apprenticeship was an old and honored system; neither its stability nor its influence was impaired by professionalism in the early colleges. Reading law and bleeding patients led many young men to the threshhold of professional success, and no historian claims that the apprentice system was an innovation in professional education in America. But this adaptation of the guild system to professional preparation preserved a "closed-door" policy to scientific progress and ran counter to the hopes and aspirations of society. Old lawyers were committed to the art of advocacy, old physicians were unaware of or unimpressed by empirical medicine, and the colleges stalled between the world of reality and

the world of illusion. A new institution, without commitment to the past, rose up: the independent professional school.

The gulf that separated the ideals of these new professional schools from their accomplishments can hardly be accounted for. They were established to embrace all the wonders of science and to incorporate those which were relevant to the one professional area for which they claimed responsibility. But in practice most of these independent schools admitted anyone who applied. Students were given a smattering of unrelated scientific and unscientific knowledge and then released on society to apply their skill. The aspiring lawyer, physician, or businessman could enter these schools without having attended a college and the narrowness of his training in the professional institute restricted his vision and limited his usefulness. He was not an educated man.

Few of these institutes were good schools; it may be an exaggeration to claim that all of them were bad. The famous Litchfield School of Law had excellent men on its faculty and gave well-trained students of law and politics to American society. Independent law schools were less numerous and generally more respectable than the medical and business schools which sprang up. But reputable or not, these institutes capitalized on the turn of events which favored them and they flourished with almost phenomenal success. With their proliferation, independent professional schools became less and less aware of their responsibilities to society; deplorably low standards were ignored by the schools' managers because the adoption of high standards would have curtailed expansion and reduced revenues.

In connection with the development of medical education and the rise of the independent medical schools, Hofstadter wrote:

Schools with slender and reckless sponsorship sprang up quickly in the rapidly expanding and careless nation: 26 new schools opened between 1810 and 1840, and 47 more between 1840 and 1876. Schools only by courtesy, these were essentially profit-making institutions, devoid of laboratories and hospital connections, in which teaching was done by lecture and a very occasional dissection. The course of study lasted only one academic year; income was divided among local medical practitioners who did the teaching. The "chairs" in medicine were sold to their occupants. Examinations were brief, oral interludes.<sup>1</sup>

It was at this point that the colleges came back into the field of

<sup>&</sup>lt;sup>1</sup> By permission from Hofstadter and Hardy, p. 82.

professional education with renewed vigor; for, whatever the short-comings of American colleges have been, they have not included a total lack of social consciousness. The stronger private colleges of the East began to reorganize their professional schools even before they broadened their curricula to admit graduate schools. As a result of the success of this reorganization, it became apparent that professional institutes could not compete with the colleges; and when state laws and agencies as well as regional and national accrediting associations extended into professional education, many independent law and medical institutes went out of existence or were taken over by existing colleges. In the wake of declining professional institutes the colleges increased their activities in professional areas. Because professional education needed the direction established colleges were able to give it, and because of a vague conviction that professional training under Catholic auspices was somehow better professional training, the stronger Catholic colleges began to organize professional schools.

### THEOLOGY

This history of Catholic professional education in the United States began before the colleges interested themselves in establishing separate schools of law, medicine, and engineering. Undoubtedly the movement to organize schools of law and medicine and others marked the beginning of significant and lasting changes in American higher education, and these innovations must not be ignored. However, professional education in Catholic colleges really began when the first colleges were established. The common purpose of all American colleges was the training and education of ministers. Catholic colleges fulfilled this purpose in one of three ways: by being seminaries, mixed colleges (schools which admitted both clerical and lay students), or preprofessional schools in which boys received their preliminary training for the seminary. For students who were not candidates for the priesthood, most colleges tried to organize courses of study that prepared the boys for any profession.

As Catholic colleges matured and as seminaries were gradually separated from them, the colleges lost their distinctive characteristics as theological schools. Nevertheless, it is important to understand that in their evolution the Catholic colleges of the United States were professional schools first—even the first Catholic university of the United States began as a professional school; the mission of the colleges changed when the needs of

the Church for an educated clergy were supplied by the separate ecclesiastical seminary.

### COMMERCE

Schools of commerce, business, or finance were not organized in Catholic colleges before the turn of the twentieth century. Their separate organization, in fact the acceptance of commercial courses as part of college curricula, followed by about a half century the organization of schools of law and medicine. Still, the commercial course was a regular, though not very well organized, curriculum in most Catholic colleges from early in the nineteenth century. Its standards were generally lower than those for English or classical curricula; usually the course owed its institution to the inability or unwillingness of students to master Latin and Greek. A Jesuit college in Kansas candidly announced that its program was intended for students who could not or would not study the classics.<sup>2</sup>

The teacher of commercial subjects in the early Catholic college needed fewer and less imposing qualifications for appointment than his colleague in the classical department; it was as teachers of business subjects that laymen were first admitted to Catholic college faculties. Most colleges did not grant academic degrees to students who completed the commercial course, although such programs were advertised as complete and thorough preparations for all commercial pursuits. Commercial courses in the Catholic colleges of the nineteenth century were really nothing more than high school courses taught for students who wanted some knowledge of bookkeeping and commercial arithmetic.

By the early part of the twentieth century, business courses were advanced to college status. Shortly thereafter the commercial curriculum was separated from the regular college, though retained in the general college organization, and organized as a professional school. For the most part these colleges or schools did not go beyond undergraduate instruction and this distinguishes their development from that of schools of law and medicine which tended, during these same years, to become postgraduate schools. Among the last of the professional schools to be organized in Catholic colleges, the business schools soon achieved considerable popularity. In the late 1920's the business colleges outnumbered any other type of professional school in Catholic higher education. By

<sup>&</sup>lt;sup>2</sup> "Catalogue of St. Francis Institute," 1882–1883, p. 1.

1930 there were twenty such schools, and in the twenty-five years since 1930 business colleges have retained this numerical superiority. In 1955, twenty-three Catholic colleges had schools of business administration or commerce and finance.

### MEDICINE

Although the colleges in America always tried to be professional schools in some degree, the organization of distinct collegiate professional schools was mainly a post-Civil War trend. Three colleges anticipated the more general trend and instituted medical courses before the beginning of the nineteenth century: the College of Philadelphia, Dartmouth, and Harvard. However, the relationship between the college itself and the medical school or department throughout the period before 1875 was seldom very close or definite; it was not unusual for the medical school to be autonomous in all things except appearances. An attached medical school with all the freedom and independence of a separate institution was characteristic of the relationship between colleges and medical schools before the early 1870's. A reform of this relationship was undertaken by Harvard's Eliot in 1871–1872. Eliot's reforms were adopted by other colleges, and medical schools were gradually made subject to college government and standards.

While the place of medical education in the colleges was being worked out, only one Catholic college, Georgetown, was conducting a medical school. Georgetown's medical department, opened in 1851, though the second venture into medical education by a Catholic college, was the first permanent medical college established under Catholic auspices. St. Louis' charter of 1832 was a university charter and as such empowered the Jesuit college in St. Louis to organize university schools. As early as 1835, the college completed an agreement with the Medical Society of St. Louis which led to the establishment of a medical school. Instruction in the St. Louis Medical Department began in 1842, and though little is known of the actual standards of the college, it is reported that it "was enjoying facilities for medical instruction of the highest order," when the college was separated from the university in 1855. The severance of the medical school from St. Louis University was attributed to religious prejudice which accompanied Know-Nothingism.4

<sup>&</sup>lt;sup>3</sup> Garraghan, The Jesuits of the Middle United States, III, 204.

<sup>&</sup>lt;sup>4</sup> Ibid., p. 204 and Walter Hill, S.J., Historical Sketches of the St. Louis University, p. 73.

The medical faculty believed that the medical school would prosper more without its connection with a Catholic university; in 1848, 1849, and again in 1855 the medical faculty formally petitioned for a dissolution of the contract between the medical college and the university. In the latter year, "by mutual consent, [the medical department's] connection with the St. Louis University finally ceased, but without any unfriendly feeling or hard thought on either side, since the peculiar circumstances of the times seemed to compel the medical department to adopt that course." In 1903 St. Louis University re-entered the field of medical education by incorporating the recently merged Beaumont and Marion-Sims Medical Colleges into the university structure.

Shortly before St. Louis released its medical college, Georgetown added a medical department to its curricula. In 1849, four Washington physicians decided to found a medical college. Apparently their original plan was to affiliate with the University of Virginia and grant degrees under the authority of that institution's charter. For some reason they turned instead to Georgetown, and in October of 1849 sent the following proposal to the president and faculty of Georgetown College:

Gentlemen: — The undersigned are about to establish a Medical College in the District of Columbia, and respectfully ask that the right to confer the degree of M.D., granted to you by your charter, may be extended to them; they desire it to be understood as their object to constitute the Medical Department of Georgetown College, claiming the usual privilege of nominating the professors of their department.

Signed by

Noble Young, M.D. F. Howard, M.D. C. H. Liebermann, M.D. Johnson Eliot, M.D.<sup>6</sup>

<sup>5</sup> Ibid.

<sup>&</sup>lt;sup>6</sup> Quoted in Easby-Smith, Georgetown University, I, 316. John Gilmary Shea has a different version of the beginning of medical education at Georgetown. According to Shea, Dr. Joshua A. Ritchie, a graduate of Georgetown in 1835, was the leader of a movement within the college to establish a medical department in 1849. Shea was usually a careful historian, but in his history for the centennial celebration he was probably inclined to assign credit for achievements at Georgetown to those who had an intimate connection with the school. Actually, both the idea and the impetus for the founding of a medical school came from outside the college. Shea was also guilty of unrealistic optimism in this connection when he wrote: "the Medical School began under some difficulties and had many drawbacks before success was established; but it was not possible for anything connected with Georgetown College to fail" (A History of Georgetown College, p. 169).

The proposal made by these physicians was satisfactory to the college and a medical school was formally organized in 1849; by May, 1851, it was ready to admit students. In its first year the medical department had a faculty of eight; its curriculum consisted of two courses of four months each. Of these early years at the medical school, Dr. Thomas C. Smith wrote the following in 1894:

I do not violate any confidence when I state that the examination preliminary to graduation in the earlier years of the college was a mere farce when compared with that of recent periods. The examination was oral. It is true that a thesis was required of each graduate, but to say that any one of these contained an original idea, or demonstrated familiarity with the subject discussed, would be an act of charity only excusable on the ground that so little was known definitely that it would have been dangerous to be too critical. This criticism is applicable to all other colleges of that day.<sup>7</sup>

By 1876 important changes were being advocated for medical education and Georgetown adopted many of these changes. Formerly the courses had been taught at night and during the summer to accommodate students who could not devote full time to their studies, but after 1876 the medical school became primarily, though not entirely, a day school. In 1895 the night school was completely suspended. In facilities, important improvements were made. The old laboratories were so poorly equipped that it was a matter of astonishment to one observer how a professor of chemistry could satisfactorily teach chemical science with the few test tubes and other inadequate material at his command. In their place, laboratories for anatomy, pathology, histology, bacteriology, and chemistry were provided and thirty microscopes were made available for students. In 1879 the course of medical studies was extended to three years, and in 1893 to four years. Georgetown University Hospital dates from 1896. During this period Georgetown's medical school ranked favorably with other medical colleges of the country; its teaching was abreast of the times.

In 1894 the Apostolic Delegate, Archbishop Satolli, attempted to detach the medical college from Georgetown and attach it to The Catholic University of America. To achieve this end he wrote to the Dean of Georgetown's medical faculty as follows:

<sup>&</sup>lt;sup>7</sup> Thomas C. Smith, "History of the Medical Department of Georgetown University," Transactions of the seventy-fifth anniversary of the Medical Society of the District of Columbia, February 16, 1894.

. . . And now I deem it an honor to make known to you, and through you to the Professors of your Faculty the desire of the Holy Father in this matter, as I am commissioned to do. The opinion and wish of the Holy Father is, that your Faculty should aggregate to the Catholic University through an amicable arrangement between the two parties. The General of the Society of Jesus has already given to the Holy Father his written consent to such a transfer. It is meant by His Holiness, that your Faculty should have with the Catholic University such business and academic relations as it has enjoyed formerly with the University of Georgetown, in accordance with the Constitutions granted by the Holy See to the University. The Holy Father puts the highest trust in your wisdom, that both parties be willing and interested in having one grand complete institution in Washington; which would turn to the greater progress of your Faculty and to the glory of science and of the Church itself.8

It seems clear that neither the bishops who composed the board of trustees nor the rector of the University encouraged the Delegate to take this course of action. His conviction that the professional schools at Georgetown were obstacles to the progress of The Catholic University, and that the Jesuits had no right to have such schools in their colleges, motivated his efforts to transfer the schools of medicine and law from Georgetown to The Catholic University.<sup>9</sup>

The dean of the medical school answered the Delegate within two weeks. He wrote:

I have frequently and carefully considered the subject, and am now positively of the opinion that a purely sectarian medical school would not prosper in this country. Consequently I would not be willing to serve as a member of such a Faculty. As there are but few Catholics in the Medical Faculty the wishes of the Catholic University or even his Holiness Leo XIII, would not have the slightest influence upon them.<sup>10</sup>

When the medical faculty refused to consider a transfer from George-

<sup>&</sup>lt;sup>8</sup> Letter of the Most Rev. Apostolic Delegate to the Deans of Law and Medicine of Georgetown University, March 1, 1894, quoted by permission from Ahern, pp. 101–102.

<sup>&</sup>lt;sup>9</sup> Bishop Keane wrote that he had discouraged the Delegate from taking the action which he took because "the schools in question were not the kind of schools of Law and Medicine that we hoped to organize; as they were night-schools, frequented mostly by young men who were government employees during the day . . . whereas our institution was to have true university-schools. . . . I told him, moreover, that the Faculties of those schools were composed almost entirely of Protestants, and would therefore not be acceptable to us" (by permission from *ibid*.).

<sup>&</sup>lt;sup>10</sup> G. L. Magruder to Very Rev. and Dear Sir: March 12, 1894, quoted by permission from *ibid.*, p. 103.

town to The Catholic University, the Delegate abandoned his plan and the stability of Georgetown's medical school was assured.

In 1902 another attempt was made by The Catholic University to organize a medical school, although this time there was no suggestion that the medical faculty of another college be appropriated. However, the proposed school was not to have been in Washington but in New York City or some other large metropolitan area where the University's influence could be felt more broadly. The hopes for a medical school at The Catholic University were never realized.<sup>11</sup>

Between the founding of Georgetown's school of medicine and the establishment of the next medical school in a Catholic college, forty-three years elapsed. In 1892, John A. Creighton indicated his willingness to sponsor a medical department in Creighton College. He offered one hundred thousand dollars for this purpose. The college's board of trustees accepted the offer and opened the medical college the same year. Thirty-six students enrolled for the first session; by 1900, one hundred and forty-three were in attendance. In 1896 the Creighton Medical College was the first medical school of the northwestern United States to organize a four-year medical curriculum.

A medical department with a staff of twenty-eight professors was opened in Niagara University in 1898. It is not clear now whether the department ever enrolled students; the medical department did not survive 1900.

In 1907 Marquette College affiliated with an independent medical school, the Milwaukee Medical College. Between 1907 and 1913 the medical school was so loosely connected with Marquette that it is difficult to recognize it as Marquette's medical college. In 1913 another independent medical school in Milwaukee, the Wisconsin College of Physicians and Surgeons, became insolvent and was purchased by Marquette. The Milwaukee Medical College, with which Marquette was affiliated, was then leased by Marquette College. In 1913, therefore, medical education came under the direct control of Marquette, and from this date the college may claim the beginning of a medical school.<sup>12</sup>

In 1905 Fordham opened a medical school which was closed in 1921. In 1909 Loyola University in Chicago affiliated with the Illinois Medical School and in 1910 made a similar arrangement with the Bennet School of Medicine. In 1917 Loyola purchased the Chicago College of Medicine

<sup>&</sup>lt;sup>11</sup> Cf. Peter E. Hogan, The Catholic University of America, 1896–1903, pp. 58–59. <sup>12</sup> Cf. Hamilton, The Story of Marquette, p. 70 ff.

and Surgery and incorporated the affiliated medical schools into the university structure.

In 1956 Seton Hall University opened a college of medicine.

#### LAW

Neither colleges nor independent law schools played an important role in legal education before the Civil War. Curiously enough for a period when the prestige value of college training was high, the lawyer commanded more respect than any other professional man, save the minister, without the benefit of a college background. Of course, not all lawyers entered the profession through the route of apprenticeship, but the majority did. It was not until the concept of law in America was broadened that colleges became important agencies for preparing young men for the legal profession. Up to 1870 law was understood in a narrow professional sense of advocacy and the best preparation for its practice was conceived to be a day-to-day contact with it. Prior to the last quarter of the nineteenth century, law was practiced in an informal manner; highly involved legal precedents and broad human implications were outside its scope. Neither liberal nor scientific legal training was thought necessary for the lawyer. But the tradition of the law in America underwent important changes in the twenty-five years before the beginning of the present century. In place of informal law, the science of law grew up and an extended and thorough educational background came to be considered essential as a prerequisite for its study. Admission to the bar, once practically the natural right of every citizen, was carefully controlled by elaborate and formal standards. Accompanying these changes in law and to some extent encouraging them, the colleges, impressed with the scientific ideal, revitalized and revised their departments of law to meet the new style. Colleges which had not engaged in legal education before began to open professional schools for this study.

Catholic colleges were disposed to follow the general trend of establishing departments of law. The history of Catholic higher education in the United States indicates clearly the colleges' preference for law rather than medicine. Perhaps there were two reasons for this preference. In legal education the Catholic colleges felt that their humanistic orientation and ethical inheritance could make important contributions. Lawyers became public men; as a group they were instrumental in shaping the

destiny of the nation. Because the legal profession played such an important role in national life, Catholic colleges were anxious to participate in preparing members of this profession. Further, the establishment of a law school could be achieved with little expense. Books and teachers were the essentials for law, while for medical education expensive equipment and special laboratories were also necessary. Late in the nineteenth century and early in the twentieth century Catholic colleges, with an eye to introducing into judicial and political proceedings the catalyst of Catholic thought, opened schools of law.

The success of Catholic colleges of law depended upon their ability to achieve status, for the reputation of a young lawyer's Alma Mater was often more important to his advancement to positions of influence both inside and outside the profession than his personal reputation or competence. In few other professions were connections so carefully preserved, once made, or so vigorously sought after.

In order to achieve status, Catholic law schools tried to attract teachers who had some reputation in the law. In some cases this meant appointing non-Catholics to the law faculty and the consequent anomaly which resulted from such a practice: the school was committed to purveying a Catholic philosophy of law, but its wisest and most prominent teachers were neither intellectually nor emotionally equipped for this task. Because the heritage of Catholic schools of law was so meager and so brief, legal scholars and teachers who were Catholics were not easy to find. Usually the law schools attracted a judge or a well-known lawyer to teach the courses in law. Frequently the law faculty of the first schools consisted of but one teacher. Most legal faculties were part-time, a condition which was not necessarily bad, but unfortunately the faculties were nonacademic in their approach to the profession. Rather than having real colleges of law the Catholic colleges succeeded in establishing institutes for the study of law.

In common with other professional schools in Catholic colleges, law schools were able to attain and preserve an independence which bordered on autonomy. Neither college presidents, trustees, nor deans — all clerics — were ever able to prove to professional faculties that professional schools should integrate themselves to college life and work. It was easy for the administrators to control the college faculties, because college faculties could be replaced easily, but professional schools in Catholic colleges

were not easy to staff. In determining policies for schools of law and medicine particularly, the faculties of these schools enjoyed a position which was envied by teachers in other departments. The administrator whose mere whim was law in a college of arts and sciences was viewed as an intruder in the professional schools and his influence was as insignificant in the latter as it was supreme in the former.

The first venture into legal studies in Catholic colleges was undertaken by St. Louis University in 1843. Actually St. Louis did not establish either a department or college of law that year. Occasional lectures on law were given and men who cared to attend were admitted. After a few years the legal lectures were suspended because they had not been well attended. A college of law was opened at St. Louis University in 1908.

Between 1843 and 1869 some Catholic colleges tried to establish departments of law but none was successful or permanent. In 1869 the first permanent law school in a Catholic college was opened at Notre Dame. Notre Dame's law school was neither large nor pretentious. Its faculty consisted of four teachers. Probably only a handful of students attended the opening session. Three graduates completed the two-year course in 1871. In addition to having been the first Catholic college to establish a law school, Notre Dame was among the first law schools of the country to require a foundation in the liberal arts as preliminary to the study of law. This required preliminary education, however, was not clearly specified. The degree of bachelor of arts was not a requirement for admission to the law school; as a matter of fact one cannot be certain that the foundational liberal education demanded was of college grade. In 1926 only two years of college work were required for admission to Notre Dame's law school and in 1928 this requirement was raised to three years.

In the year following the establishment of Notre Dame's school of law, the President of Georgetown College made the following announcement: "I am happy to announce... that we are about to enlarge the functions of the institution by the establishment of a law department. This action completes our course as a university." In 1870, before Georgetown's school of law was opened, there were two law schools in the District of Columbia. One was conducted as a department of a college, the other was an independent one-man law school. In response

<sup>13</sup> Easby-Smith, p. 421.

to public necessity as well as the fulfillment of a hope for a complete university course, the law department at Georgetown was opened.

Its first faculty was made up of Samuel F. Miller, United States Supreme Court Justice, professor of constitutional law and equity jurisprudence; J. Hubley Ashton, assistant United States attorney-general, professor of pleading, practice, and evidence; Charles P. James, a judge, professor of the law of real and personal property; and General Thomas Ewing, Jr., lecturer on international law.

The legal curriculum in 1870 embraced a period of two years. The college catalogue announced that the lectures were held in the evenings, after the usual office hours, and that "the degree of LL.B. [was] conferred on students who have been present for at least two years at the course of study prescribed and who, having attended the exercises of the school for one year, shall pass a satisfactory examination." In 1878 the curriculum was broadened somewhat by adding a postgraduate course. This course differed from the two-year course in that it required three years of study for the LL.M. Beginning in the fall of 1878, a student of law at Georgetown had the option of taking a two-year course leading to the bachelor of laws degree or taking a three-year course, the first two years of which were the same as the courses leading to the LL.B., leading to the master of laws degree. These two programs remained in force until 1897 when a three-year course leading to the LL.B. became compulsory for all students in the law school.

In 1894 The Catholic University was anxious to expand its course of studies to include the professional schools of medicine and law. The Apostolic Delegate approached the deans of the schools of medicine and law at Georgetown in this year suggesting to them that their schools transfer their affiliation to The Catholic University. The reaction of the Dean of Georgetown's medical college has already been given;<sup>15</sup> the reaction of the faculty of law was much the same. In response to Archbishop Satolli's letter proposing the transfer, Dean G. E. Hamilton made the following reply:

... Speaking, therefore, for myself and all the Professors, I wish to assure you that the contemplated transfer will never be consented to or permitted by us to be carried into effect. It cannot be carried into effect whether the President and the Directors of Georgetown University or the Jesuit organ-

15 Cf. supra, p. 246.

<sup>14 &</sup>quot;Catalogue of Georgetown College," 1870, p. 46.

ization, is willing or unwilling. It cannot be carried into effect by direct mandate from Pope Leo XIII.

The Law Department of the University of Georgetown was organized by the graduates of the Academic Department, and through love for the old and honored institution. The Faculty serves not because of monied considerations or salaries, but because of their affection for, and interest in, the University of Georgetown; and the proposition of transfer is not only impractical but borders close upon an offense.

... The transfer is, therefore, out of the question. 16

When the Delegate's plan to transfer Georgetown's two professional schools to the Catholic University proved abortive, the University established a department of law within the School of Social Sciences in 1895. In 1898 the department of law was reorganized as a faculty or school of law and consisted of two sections: one was the professional school of law, which offered the bachelor of law degree at the end of a three-year course; the other was for graduates of law schools and offered courses leading to the degrees of bachelor, master, and doctor of laws. The degree of doctor utriusque juris was also offered.

The ambitious program in law at the University was guided by the ideal that a law school should do more than just prepare students for the practice of law. It was hoped that legal instruction at The Catholic University would become distinctive or unique, and that rather than teaching law as a practical art or trade - a kind of indoctrination in methods and practices — as was common at most American law schools, it would reflect the philosophy of the University and incorporate "ethical, historical and political science, based on immutable principles of reason and justice, and governing the conduct of men in view of their relation to God, the state, and one another."17 Unfortunately the high hopes of the law school were not fully realized. The trustees closed the law school in 1908, because neither qualified teachers, capable students, nor sufficient funds were available to continue it. Legal education was continued in a rather informal manner through the lectures of Dean Robinson, the former dean of the law school, who was retained on the University faculty.

Guided by the example and experience of Notre Dame, Georgetown, and The Catholic University, other Catholic colleges established schools

<sup>&</sup>lt;sup>16</sup> G. E. Hamilton to Most Rev. and Dear Sir: Washington, March 6, 1894, by permission from Ahern, p. 102.

<sup>&</sup>lt;sup>17</sup> These views were expressed by William C. Robinson, dean of the School of Law, in various papers and addresses. Cf. Barry, pp. 170–174.

of law. To give details of the founding and development of these schools would take us too far afield in this book. The Catholic colleges which established schools of law are: Notre Dame, 1869; Georgetown, 1870; Catholic University, 1895; Creighton, 1904; Fordham, 1905; Marquette, St. Louis, and Loyola (Chicago), 1908; Duquesne and Santa Clara, 1911; University of San Francisco, De Paul, and the University of Detroit, 1912; Gonzaga, 1913; Loyola (New Orleans), 1914; Loyola (Los Angeles), 1920; St. John's (Brooklyn), 1925; Boston College, 1929; St. Mary's (San Antonio), 1934; Seton Hall, 1951; and Villanova, 1953.

### OTHER PROFESSIONAL SCHOOLS

The movement to establish separate professional schools, in addition to the ones already mentioned, became popular around 1910. In 1956 twelve Catholic colleges had schools of engineering and architecture, fourteen schools of nursing, ten of education, eight of dentistry, five of pharmacy, four of music, six of social service, two of industrial relations, one of philosophy, one of social science, one of foreign service, one of linguistics and languages, one of physical education, one of journalism, and one of speech. Many Catholic colleges have some of these programs but have not organized them into separate schools.

Outside the scope of college or university education proper, but sharing a place in higher education nevertheless are the diocesan teachers' colleges. The first such school was opened in 1871 in connection with St. Francis Seminary near Milwaukee, Wisconsin. It was called the Catholic Normal School or Teacher's Seminary. Two courses were offered in this school: a three-year course for common school teachers and a five-year course for high school teachers. A number of normal schools were established by Catholics from 1870 onward; in 1936, forty-two Catholic normal schools were operating. But as the colleges began to offer courses in pedagogy and education, the place of the normal school was pre-empted.

In 1955 three Catholic teachers' colleges were in existence: the Diocesan Normal School of Brooklyn, founded in 1920; St. John College, Cleveland, a diocesan teachers' college, was established in 1928; and the Catholic Teachers College of Providence, Rhode Island, founded in 1929. In addition to these diocesan teachers' colleges, there were, in 1955, twenty-one normal training schools conducted under Catholic auspices. Some of these schools were for religious only, while others admitted both religious and lay students.



### APPENDIX A

# 1. CATHOLIC COLLEGES FOR MEN, 1786 TO 1849

From 1786 to 1849, forty-two Catholic colleges for men were established. Some of these colleges are still in existence, while others were closed only a few years after their founding. The purpose of this section is to give a brief historical sketch of each of the colleges founded during this period. The colleges are arranged according to date of founding.

### GEORGETOWN UNIVERSITY

(Georgetown College)\*
(Georgetown Academy)
Washington, D. C.

DATE OF FOUNDING: 1786
FOUNDER: Bishop John Carroll
DATE OF CHARTER: 1815

Founded as an academy, Georgetown's original purpose was to prepare students for seminary and college study. However, before the first students matriculated in 1791, the school's purpose was modified and college courses were planned. During the first years Georgetown's enrollment was small and its facilities were inadequate. Before the Jesuits assumed control in 1806, the faculty was poorly prepared and impermanent.

With Jesuit control the school was assured of a uniform plan of education and a regular supply of teachers; Georgetown became the leading Catholic college in the United States and exerted an important influence on Catholic higher education in this country. Along with St. Mary's College, Baltimore, its curriculum was the first to assume college character and scope. Its graduates became teachers in other Catholic colleges. Both in educational ideals and practices, Georgetown was the pacemaker for Catholic higher education. The

<sup>\*</sup> Names which appear in parentheses throughout Appendix A are the earlier names for each college. In every case the first name is the present name, or the last one which the college used.

256 APPENDIX A

curriculum instituted in 1822 served as a model for seventy-five years; a medical department was established in 1851 and a law school in 1870; a regular graduate program was organized in 1891.

### ST. MARY'S COLLEGE

(St. Mary's Seminary)
Baltimore, Maryland

DATE OF FOUNDING: 1799

FOUNDER: Louis William Valentine DuBourg, S.S.

DATE OF CHARTER: 1805

St. Mary's was opened by the Sulpicians as a seminary. During the school's first years there were so few candidates for seminary studies that students who were not preparing for the priesthood were admitted. The first classes were elementary and secondary in character, but it was at St. Mary's that higher education, in a real, rather than a nominal, sense, was inaugurated in the United States.

The objective of the Society of St. Sulpice in conducting schools was the education of priests in seminaries, not the direction of colleges. As other Catholic colleges came into existence and as the seminary at St. Mary's grew, college courses for nonclerical students were gradually suppressed. In 1852 the college department at St. Mary's was closed and the school was continued as a seminary.

# ST. THOMAS AQUINAS COLLEGE

St. Thomas, Kentucky

DATE OF FOUNDING: 1807

FOUNDER: Enoch Fenwick, O.P.

DATE OF CHARTER: no record of charter

The Dominicans established St. Thomas Aquinas College with an elementary and classical curriculum and admitted students who were preparing for the priesthood. In 1809 boys not preparing for the seminary were admitted. Novices and younger members of the order acted in the capacity of professors and officers of the college. Tuition was usually paid in kind. Students were required to devote four hours a day to manual labor suited to their years and strength on the college farm. Few details of the college's history are available; it was closed in 1828.

### MT. ST. MARY'S COLLEGE

Emmitsburg, Maryland

DATE OF FOUNDING: 1808
FOUNDER: Father John Dubois
DATE OF CHARTER: 1830

In 1805 John Dubois purchased land near Emmitsburg where he hoped

some day to open a school. In 1808 a school was established. On December 8, 1808, Father Dubois was admitted to the Society of St. Sulpice and a school conducted by the Sulpicians at Pigeon Hill was transferred to Mt. St. Mary's. From all available accounts covering these formative years of Mt. St. Mary's, it appears that the founder did not propose to establish a college. Rather, it would seem, he was planning a petit séminaire to care for the training and education of boys until they were ready to enter St. Mary's College and Seminary in Baltimore.

In the beginning, Mt. St. Mary's did not provide board and room for the children at the school. Students took their meals and slept at private homes in the neighborhood. The charge for meals at private homes was about eighty dollars a year. Within a few years, however, Mother Seton and her community of nuns took charge of the housekeeping at the school.

For the first two or three years, Father Dubois was at once president of the school, the chief and usually the only teacher, the parish priest, and the farmer of the land which the college owned. In 1812 Simon Bruté, S.S., joined Dubois at Mt. St. Mary's and remained at the college as vice-president and teacher until 1834, except for a four-year interval, 1814–1818, when he served as president of St. Mary's College Baltimore.

In 1826 Father Dubois withdrew from the Society of St. Sulpice and at the same time the connection between Mt. St. Mary's and the Society was severed. For years the college operated as a private-venture school; eventually it was accepted as a diocesan college and conducted by the diocesan clergy.

### NEW YORK LITERARY INSTITUTE

New York City

DATE OF FOUNDING: 1809

FOUNDER: Anthony Kohlmann, S.J. DATE OF CHARTER: never chartered

The New York Literary Institute was founded as a subsidiary of Georgetown to provide Catholic higher education in New York. Although the Institute probably never became a complete college, it enjoyed a good reputation during its short life. About 1811 it was suggested that Georgetown be converted into a house for Jesuit novices and that the New York Literary Institute take Georgetown's place as the Jesuit college. But Bishop Carroll refused to permit any alteration of Georgetown's status and encouraged the Jesuits to close the Institute. Because the Jesuits did not have teachers to staff both Georgetown and the Institute, the New York school was closed in 1813.

### ST. LOUIS UNIVERSITY

(St. Louis College) St. Louis, Missouri

DATE OF FOUNDING: 1818 — closed in 1826 — reopened under Jesuit control

in 1829

FOUNDER: Bishop Louis William Valentine DuBourg

DATE OF CHARTER: 1832

On November 12, 1818, Bishop DuBourg established St. Louis Academy, a Latin school, for the purpose of preparing boys for the higher branches of education. Within a few years some college work was begun. Nevertheless, it appears that the educational foundation undertaken and guided by the Bishop was premature. The school attracted students but the Bishop was unable to assemble a faculty to attend to the work of instruction. As a result, the school suffered and in 1826 was closed.

Before this, as early as 1819, the Bishop urged the Maryland Jesuits to begin educational work in the diocese. Because there were many such pleas and always too few members of the Society available for the spiritual and educational work to be done, the Bishop's first request could not be granted. He continued, nevertheless, to appeal to the Jesuit Provincial of Maryland and in 1823 a mission band was sent to him. According to Hill,\* in an interesting and detailed account of the journey from Maryland to St. Louis, the Jesuits arrived, June, 1823, to take possession of the Florissant farm given to them by the Bishop.

In November of 1823, the Bishop proposed that the Jesuits take over his college in St. Louis. From his correspondence it is clear that the Bishop saw little future for the college unless a permanent and qualified faculty could be secured for it. According to Father Van Quickenborne, the Jesuit superior at Florissant, the prospects for the college were not good. The Jesuits, moreover, had not come to Missouri to open a college, but to do missionary work among the Indians. The Bishop's proposal was not accepted by the Jesuits and the St. Louis College was closed.

Sometime after 1824, Father Van Quickenborne was given permission to obtain land for a school or college in St. Louis. The permission came directly from the General of the Society. However, there was some misunderstanding. It was not clear whether the General approved only the securing of land upon which, at some future date, a college might be built, or the purchase of land and the opening of a college at that time. By 1828, Van Quickenbourne had purchased land for the school and by November 2, 1829, a Jesuit college was opened in St. Louis.

The Jesuit college in St. Louis prospered. By the summer of 1832 additional buildings were constructed. This physical expansion, coupled with increased demands on the college by its students and the community

<sup>\*</sup> Cf. Hill, Historical Sketches of St. Louis University, p. 10 ff.

it served, convinced the directors of the college that they had founded a permanent institution. To assure perpetuity, to serve the students better, and to add stature to the institution, a petition for charter was submitted in September, 1832. On December 28, 1832, the state of Missouri chartered "The Saint Louis University," and with this charter the school claimed the distinction of being the first university of the western United States. After chartering, St. Louis University expanded and strengthened its college course, added professional and graduate programs, and increased in enrollment. Its organization and curriculum became the model for Jesuit colleges of the West.

# LOUISIANA COLLEGE

New Orleans, Louisiana

DATE OF FOUNDING: about 1819
FOUNDER: Father Michael Portier
DATE OF CHARTER: never chartered

Little is known of this school and college founded about 1819 in an Ursuline convent in New Orleans. In 1825 the college was closed and fifty-five students were transferred to St. Joseph's College, Bardstown, Kentucky.

## ST. JOSEPH'S COLLEGE

Bardstown, Kentucky

DATE OF FOUNDING: 1819

FOUNDER: Father George Elder and Bishop Benedict Flaget

DATE OF CHARTER: 1824

St. Joseph's College was opened as a day school in the basement of the diocesan seminary. From its founding until 1848, it was conducted by the diocesan clergy. The widespread patronage of the college and the shortage of priests in the diocese made it difficult to continue the college under the management of the clergy of the diocese. As early as 1827 Bishop Flaget offered the college to the Jesuits. In 1831 the Jesuits accepted the college and sent two priests to Bardstown to lay the foundations for Jesuit management. However, between the time the Bishop offered the college to the Jesuits and their arrival in Bardstown, the Bishop changed his mind and decided to keep the college under diocesan control.

Later, circumstances at the college motivated the Bishop to again offer its control to the Jesuits. This was done several times after 1842. In 1848 the Jesuits, having declined previous offers, accepted the college. For twenty years St. Joseph's College was administered by Jesuits, but because of a misunderstanding between the Bishop and the Society over the title to the college property, they withdrew from Bardstown and surrendered the college to the Bishop. This was done December 15, 1868. For several years after the Jesuits left Bardstown, efforts were made to induce them to resume control of the college, but they did not return to St. Joseph's.

260 APPENDIX A

For a time after 1868, St. Joseph's College was conducted by the diocesan clergy. Before 1900 it was reduced to a high school and transferred to the Xaverian Brothers.

### ST. MARY'S COLLEGE

St. Mary's, Marion County, Kentucky

DATE OF FOUNDING: 1821

FOUNDER: Father William Byrne

DATE OF CHARTER: 1837

From 1821 to 1831 St. Mary's College was conducted by the priests of the diocese. In 1831 the Jesuits who were to have assumed the direction of St. Joseph's College, Bardstown, accepted St. Mary's when the Bardstown offer was withdrawn. They remained at St. Mary's until 1846 when, because of a misunderstanding with the Bishop, they withdrew, accepting St. John's College, Fordham, New York. After the Jesuits departed, St. Mary's was conducted by the diocesan clergy until the college was closed in 1869. In 1871 the school was reopened by the Fathers of the Resurrection as a house of studies. It is still continued as a minor seminary.

### **GONZAGA COLLEGE**

(Washington City College) (Washington Seminary) Washington, D. C.

DATE OF FOUNDING: 1821

FOUNDER: Anthony Kohlmann, S.J.

DATE OF CHARTER: 1858

Before 1820 members of the Society of Jesus in studies attended Georgetown College. In 1821 Washington Seminary was opened as a school for members of the Society. In 1822 the seminary admitted day students, who were instructed by seminarians. Tuition was charged for instruction. By 1827 the Society of Jesus in America had rededicated itself to its rule and tradition of gratuitous instruction. Because it seemed impossible to continue the seminary, which by this time was really a general school, without a charge for instruction, the Jesuits closed the school. But Jeremiah Keiley, S.J., the president of Washington Seminary in 1827, refused to accept the decision of his superiors. He withdrew from the Society and tried to continue the seminary under the name of Washington City College. He was not successful. In 1829 Washington City College ceased to exist as a college.

In 1848 the Jesuits reopened the seminary as Gonzaga College. It continued with indifferent success until 1872, when it was closed.

# THE PHILOSOPHICAL AND CLASSICAL SEMINARY OF CHARLESTON

Charleston, South Carolina

DATE OF FOUNDING: 1822

FOUNDER: Bishop John England
DATE OF CHARTER: never chartered

Bishop England's school was a flourishing institution in the South for many years. Although it did not continue after the Bishop's death in 1842, it had offered educational opportunity to Catholics and non-Catholics and enjoyed an excellent reputation.

# ST. JOHN'S LITERARY INSTITUTE

Frederick City, Maryland

DATE OF FOUNDING: 1828
FOUNDER: Society of Jesus
DATE OF CHARTER: 1850

This school was opened by the Jesuits in November of 1829 with classical and preparatory departments. Its original enrollment of forty boys increased to about one hundred in the next few years. For a time it was a rival of Georgetown, but in 1853 many students were expelled for some breach of discipline and the college never recovered. Although it ceased to be a college around 1860, St. John's continued as a high school for day students until early in the twentieth century.

### ST. CHARLES COLLEGE

Ellicott City, Maryland

DATE OF FOUNDING: 1829

FOUNDER: Mr. Charles Carroll and Bishop Ambrose Maréchal

DATE OF CHARTER: 1830

The aim of St. Charles College was to prepare boys for St. Mary's Seminary in Baltimore. Although the cornerstone for the college buildings was laid in 1829, the college did not admit students until 1848. It opened with a president, Rev. O. L. Jenkins, one teacher, four students, and a servant. In 1869 the college had a faculty of thirteen and an enrollment of one hundred and forty. Between the years 1848 and 1869, eight hundred and ten students attended the college. St. Charles College did not grant degrees, but awarded certificates of distinction to successful students. It is unlikely that this college admitted boys who were not candidates for the priesthood. Those who passed through the course at St. Charles usually completed their studies at St. Mary's Seminary. By the early 1870's this school relinquished its collegiate status and became a minor seminary; it was not listed in the Reports of the United States Commissioner of Education after 1874.

### SPRING HILL COLLEGE

Mobile, Alabama

DATE OF FOUNDING: 1830

FOUNDER: Bishop Michael Portier

DATE OF CHARTER: 1836

In February, 1830, Bishop Portier embarked on his first educational venture as Bishop of the diocese of Mobile by opening a seminary; in June of the same year he established Spring Hill College. The seminary and college were merged under the presidency of Father Mathias Loras before 1831.

Father Loras was president of Spring Hill from 1830 to 1832. He was succeeded by Father John Bazin, who served until 1836, and by Father Mauvernay who remained in office until 1840. In 1840 the college was transferred to the Fathers of Mercy and was conducted by them until 1844. The Eudists succeeded the Fathers of Mercy and remained at the college for one year. Spring Hill was transferred to the Jesuits in 1847.

### XAVIER UNIVERSITY

(Xavier College) (Athenaeum) Cincinnati, Ohio

DATE OF FOUNDING: 1831

FOUNDER: Bishop Edward Fenwick

DATE OF CHARTER: 1842

In 1831 Bishop Edward Fenwick opened a college known as the Athenaeum. From 1831 until the Jesuits were invited to take charge in 1840, a college course was conducted with only one slight interruption. Under the direction of John Purcell, Bishop Fenwick's successor, the college continued to grow and established an enviable reputation throughout the territory. In 1832 the Athenaeum had sixty students, many of whom were not Catholic, and the reputation for being a good school with a sufficient number of teachers to attend closely to all the pupils both during the hours of study and recreation.

In 1840 Bishop Purcell invited the Jesuits to accept the college. At about the same time Bishop Résé of Detroit asked the Jesuits to open a college in Detroit. The General was interested in both places and he asked for advice from Father Peter Verhaegen, S.J., of St. Louis University. Verhaegen advised the General that both places could be accepted if the General could supply the teachers; if not, then only one, and he suggested that the General make the choice. The General's decision: "Cincinnati holds out some promise, not so Detroit. Cincinnati is consequently to be preferred."\*

Having committed themselves to a prompt opening of the school in Cincinnati, the Jesuits sent eight members of the Society, three of whom

<sup>\*</sup> Garraghan, The Jesuits of the Middle United States, III, 166.

were priests, from St. Louis to take charge of the college. Father John E. Elet, S.J., was appointed local superior. Under him, in addition to the Jesuits, were certain seminarians of the diocese who were assigned to the school by the Bishop to assist with the teaching. St. Xavier's College was opened November 3, 1840.

Two courses of study were offered from the beginning: classical and mercantile. Late in 1840, Father Elet announced the enlargement of the day school and in February, 1841, a night school was established. By 1842 the continued growth of the college appeared to be assured. Sixty-six students attended in 1840 and the enrollment grew year by year. In 1842 the college was chartered by the state of Ohio. In 1854 the boarders' department was closed and at about the same time the Jesuit Visitor recommended that the college be closed. The Visitor's recommendation was not followed.

# JEFFERSON COLLEGE

Convent, Louisiana

DATE OF FOUNDING: 1831 FOUNDER: unknown

DATE OF CHARTER: never chartered

Jefferson College is sometimes credited with having been the oldest institution for higher education in Louisiana. However, little is known of the history of this college. It was closed in 1855.

## LAUREL HILL COLLEGE

Philadelphia, Pennsylvania

DATE OF FOUNDING: 1835
FOUNDER: Jeremiah Keiley, S.J.
DATE OF CHARTER: 1835

This school was opened as a preparatory institution in connection with the Church of St. Mary in Philadelphia. It was moved to Laurel Hill in 1835 to become a college. The entire college venture was premature, for a college either never opened or existed for only a short time.

### ST. PHILIP NERI COLLEGE

Detroit, Michigan

DATE OF FOUNDING: 1836

FOUNDER: Bishop Frederick Résé

DATE OF CHARTER: 1839

St. Philip's College was established to serve the needs of the Church in the diocese of Detroit. With little money and inadequate support, it passed out of existence six years after it was founded.

### ST. GABRIEL'S COLLEGE

Vincennes, Indiana

DATE OF FOUNDING: 1836

FOUNDER: Bishop Simon Bruté

DATE OF CHARTER: no record of charter

St. Gabriel's was established as a seminary and college under the direction of the priests of the diocese. It was entrusted to the Eudists in 1837 and was directed by them for ten years. The college was closed in 1847.

# ST. CHARLES COLLEGE

Grand Coteau, Louisiana

DATE OF FOUNDING: 1837
FOUNDER: Nicholas Point, S.J.
DATE OF CHARTER: 1852

St. Charles College opened with three students. By the end of the first year fifty-six had enrolled. Apparently both classical and commercial curricula were offered. There were three teachers during the first year. The school's facilities were inadequate, almost primitive: the same room served as a dormitory and a classroom. During the day the beds were replaced by chairs and desks. The schoolroom was unheated.

Jesuits from the provinces of Paris and Lyons conducted the college. Because of the many difficulties which faced these Jesuits in Louisiana, they asked that the college be transferred to the control of the Missouri Province. This was done in 1838. However, the Missouri Province relinquished its control of St. Charles in 1848. Before, during, and after the Civil War the college was beset with many problems, few of which could be solved satisfactorily; after several interruptions in its course, the college was closed in 1921.

# LORAS COLLEGE

(Columbia College) (Dubuque College) (St. Joseph's College) (Mt. St. Bernard's College) Dubuque, Iowa

DATE OF FOUNDING: 1839 or 1873 FOUNDER: Bishop Mathias Loras

DATE OF CHARTER: 1894

Shortly after Bishop Loras arrived in his diocese he opened St. Raphael's Seminary in his episcopal residence. The first rector and principal professor

was Joseph Cretin; Father Samuel Mazzuchelli, O.P., was instructor of English, helping seminarians Loras had brought with him from Europe to master their adopted language. The Bishop served in the dual capacity of president of the seminary and professor of theology. In 1839 St. Raphael's Academy for boys was established in connection with the seminary and was placed under the care of the clergymen of the cathedral.

Loras referred to the institution which he had founded as a college and seminary, indicating the functions he intended that it should fulfill. As a theological seminary it was designed to prepare young men for the priesthood; as a college it was to serve as a minor seminary. Bishop Loras was apparently not satisfied with the progress made by his first seminary and college; with its classes running from high school through theology, it was not the ideal educational institution he had intended. What he wanted was an institution on the French model: a grand seminary with a petit seminary attached. Although general collegiate training was an objective in the institution he projected, its primary purpose was the development of priestly vocations among American youth and the preparation of a native clergy for Iowa.

Loras' plans for a diocesan seminary were realized in 1850. Mt. St. Bernard's College and Seminary was opened four miles from Dubuque. But Mt. St. Bernard's did not operate as a college and seminary for more than five years. About 1855 the college department was closed and the seminary, though continued until about 1863, operated on an uncertain and unsatisfactory basis.

In 1873 Archbishop John Hennessy re-established the diocesan seminary. Now the school was called St. Joseph's College and it was located in the city. Its course of instruction was divided into three departments: preparatory, commercial, and classical. In 1894 the Dubuque diocesan college was chartered under the state laws of Iowa and authorized to grant the usual academic degrees. In 1914 its name was changed from St. Joseph's College to Dubuque College; in 1920 it was renamed Columbia College. In March, 1939, the college received its present name, Loras.

Loras College, sometimes called the oldest college in Iowa,\* may have had its roots in St. Raphael's Seminary founded in 1839, although its development from that institution was by no means direct or without interruption. This is perhaps the real reason why Loras College is not mentioned in either Parker's Higher Education in Iowa or Aurner's History of Education in Iowa, although many incorporated institutions established before 1850 are mentioned by both authors. The Reports of the United States Commissioner of Education date the organization of Loras College from 1873, as do the Catholic Directories.

<sup>\*</sup> M. M. Hoffmann, The Story of Loras College, p. 5.

### ST. MARY'S COLLEGE

Wilmington, Delaware

DATE OF FOUNDING: 1839

FOUNDER: Father Patrick Reilly

DATE OF CHARTER: 1847

St. Mary's was started as a parish school. By 1847 college courses were instituted: the classics, mathematics, philosophy, and commercial branches were offered. The enrollment at St. Mary's averaged about 100 students a year, but many of the students were not in the college department. Only Catholic students were admitted. The college was closed in 1868.

### ST. VINCENT'S COLLEGE

Cape Girardeau, Missouri

DATE OF FOUNDING: 1840

FOUNDER: Michael Domeneck, C.M.

DATE OF CHARTER: 1843

A college course began in 1844 when students were transferred from St. Mary's Seminary at the Barrens to St. Vincent's. The school admitted lay and clerical students until 1859. There were two courses—classical and commercial, six years in length—leading to the bachelor's degree. Between 1859 and 1867 the school admitted only ecclesiastical students. After 1867 lay students were again admitted. During this period the curriculum had a threefold organization: classical, commercial, and theological. In 1900 St. Vincent's restricted attendance to members of the Congregation of the Missions.

### FORDHAM UNIVERSITY

(St. John's College) Fordham, New York

DATE OF FOUNDING: 1841
FOUNDER: Bishop John Hughes
DATE OF CHARTER: 1846

When John Dubois became Bishop of New York in 1826, he entered into an agreement with Mt. St. Mary's College and Seminary, Emmitsburg, Maryland, whereby Mt. St. Mary's became the diocesan seminary for New York. This agreement remained in force for five years. Before the contract with Mt. St. Mary's expired, Bishop Dubois established a seminary in his diocese. The seminary was located first near Nyack, New York, but fire destroyed the buildings before they were occupied. From Nyack he turned to a site in Brooklyn and then to Lafargeville, in upper New York State.

None of his attempts to establish a seminary was successful. The next step for the founding of a seminary and college for New York was taken

by Bishop John Hughes. He purchased land near Fordham and built a school. On June 24, 1841, the college and seminary were dedicated and placed under the protection and patronage of St. John the Baptist. Students were admitted in September, 1841.

The first president of St. John's was John McCloskey, later the first American cardinal. Few Catholic college presidents had the qualifications for the office which McCloskey had. He had studied for the priesthood at Mt. St. Mary's and after his ordination had attended the College of Propaganda in Rome for two years. He knew from firsthand experience something of the academic life of a college and possibly the differences in atmosphere between a seminary and college. His selection as St. John's first president was fortunate, for the course he set for the institution established a solid academic foundation upon which future developments could be laid.

In its first years St. John's was a mixed college, but it appears that the college and seminary courses were clearly distinguished. These distinctions, however, applied only to curriculum and students and not to faculty. Bishop Hughes faced the same problem other bishops faced: how to assemble a qualified faculty for a college and a seminary? He turned to a religious community for help. In 1845 he invited the Jesuits at St. Mary's College, Kentucky, to accept the college. In 1846 St. John's was transferred to the Jesuits. Before the transfer the faculty of St. John's petitioned the state of New York for a charter. A university charter was granted April 10, 1846. This charter authorized the college to grant degrees in theology, medicine, law, and arts. The Jesuits assumed control of St. John's in April, 1846. In 1907 the name of the college was changed to Fordham University.

### ST. VINCENT'S COLLEGE

Richmond, Virginia

DATE OF FOUNDING: 1841

FOUNDER: Bishop Richard V. Whelan DATE OF CHARTER: never chartered

A college and seminary was opened for ecclesiastical and lay students in 1841. In 1845, twenty-two students were enrolled. The college and seminary closed in 1846.

### UNIVERSITY OF NOTRE DAME

Notre Dame, Indiana

DATE OF FOUNDING: 1842

FOUNDER: Edward Sorin, C.S.C.

DATE OF CHARTER: 1844

Shortly after his ordination to the priesthood, Edward Sorin joined the new Congregation of the Holy Cross and in 1841 he was sent by his superiors to America as director of a mission band of teaching Brothers. On October

268 APPENDIX A

10, 1841, Father Sorin and six Brothers arrived in Vincennes, Indiana. Almost immediately Father Sorin made plans for the opening of a school. The Bishop of Vincennes offered Sorin several sites on which a school could have been established. A plot of land in St. Peter's Parish, near Washington, Indiana, was chosen to be the location of the school. A chapel, two log buildings, and 160 acres of land satisfied the missionary that here was a location where a flourishing school could be developed. Late in October, 1841, the Brothers were ready to accept students. A notice to that effect was circulated in the Catholic press.

The school at St. Peter's was not the beginning of Notre Dame. But there is reason to suppose that the experiences of conducting the elementary school at St. Peter's contributed to the early transfer of the community to a site near South Bend where the founding of a college was undertaken. As early as a year after his arrival in this country, Father Sorin began to plan for something more substantial than the frame buildings of St. Peter's and something more imposing educationally than an elementary school. He approached the Bishop with a plan for expanding St. Peter's into a college. But because there was already a college in Vincennes, the Bishop opposed Sorin's plan. However, he offered Father Sorin property near South Bend—land which had been deeded to the Bishop of Vincennes by Father Stephen Badin—if the Congregation would open a college there. Father Sorin accepted the Bishop's offer.

Late in November, 1842, Father Sorin and four Brothers arrived in South Bend. Within a few days they had begun to establish a college and a novitiate which, according to the terms of their agreement with the Bishop, had to be completed in two years. The college building was completed in June, 1844, and the novitiate in December of the same year.

The school had barely begun, and surely it was not a college, when John B. Defrees, a state senator from South Bend, encouraged Sorin to apply for a charter. This was done and Notre Dame was chartered by the state of Indiana January 15, 1844.

### VILLANOVA UNIVERSITY

(St. Thomas of Villanova College) Villanova, Pennsylvania

DATE OF FOUNDING: 1842

FOUNDER: Patrick Moriarity, O.S.A.

DATE OF CHARTER: 1848

When a parcel of land near Philadelphia, consisting of 197 acres, was advertised for public auction in 1842, two Augustinians, Patrick Moriarity and Thomas Kyle, requested authority from their superior to purchase it. The land was purchased for \$18,000. In 1842 a monastery was established.

A school was opened September 18, 1843. Thirteen students attended at different times during the first term, although little is known of the level of instruction at that time. As for facilities for the school, Villanova offered very little. Separate rooms for classes and study were not available. The rooms of the monastery served a variety of purposes. It was not until some years later that the religious community and the school were assigned separate buildings.

In 1844, the first prospectus of Villanova was published. Because it is an interesting document and adds to this sketch of the college's history, it is

quoted in full:

"St. Thomas of Villanova College, Pennsylvania — This institution, under the direction of clergymen of the Order of St. Augustine, has been established for the purpose of affording the Catholic community a means of giving the children a thorough Catholic education. None but Catholics are received. In accordance with the wishes of parents and guardians a classical and scientific, or purely mercantile education will be given to their children, or the one will be so blended with the other, as to qualify the pupil to embrace any of the learned professions, or to apply himself to business. It is hoped that experience will show that proper attention is paid to the young gentlemen who may be sent to this institution.

## "Terms

"For pupils over twelve years \$125 per annum, payable half yearly in advance. Under that age \$100. Further particulars may be learned on application at St. Augustine's Church, Philadelphia, or to the Rev. Mr. O'Dwyer, president of the College."\*

The college was closed in 1845 and reopened in 1846. The revived school was more solidly established. The faculty was enlarged and facilities were improved; reoms were set aside for instructional purposes. Many more students applied for admission and were accepted — each bringing a "large silver spoon duly marked." A charter was applied for and was granted in 1848. In 1953 Villanova received a university charter.

# ST. JOSEPH'S COLLEGE

Willamette, Oregon Territory

DATE OF FOUNDING: 1843

FOUNDER: Bishop Francis N. Blanchett

DATE OF CHARTER: 1852

Few of the details of founding or organization are known with respect to this college. It was closed before 1860.

<sup>\*</sup> Thomas Middleton, Historical Sketch of Villanova, 1842–1892, pp. 21–22.

# THE COLLEGE OF THE HOLY CROSS

Worcester, Massachusetts

1843 DATE OF FOUNDING:

FOUNDER: Thomas Mulledy, S.J.

DATE OF CHARTER: 1865

In 1843, Father James Fitton transferred St. James' Academy, a school he had founded, to the Bishop of Boston. Bishop Benedict Fenwick offered the school to the Maryland Jesuits with the condition that they establish a college in the old academy. After some delay, the Jesuits agreed to open a day school in Boston. They preferred a day school to the Worcester academy, because they believed that Jesuit teachers could be employed to greater advantage in a day school. Though the Bishop was receptive to the Jesuits' proposal for a day school, he refused to give up the idea of establishing a college and seminary in the old academy. He did not reject the idea of a day school in Boston, but he insisted that it await the establishment of a boarding college in Worcester.

Although the Jesuits were not convinced that a boarding school should be undertaken with the limited resources at their disposal, they finally agreed to send a member of the Society to Boston to give further attention to the Bishop's plan. Father Thomas Mulledy, S.J., was selected for this mission. He recommended that the Society accept the Bishop's invitation. In August, 1843, the Jesuits took control of the old St. James Academy and on November 1, 1843, the school was ready to admit students.

Holy Cross offered two courses: academical and collegiate. Few colleges of the time made a distinction between the academical course, which was a high school course, and the collegiate course. Most colleges started with an academical course and gradually worked toward the establishment of college curricula; on both of these points Holy Cross was unique. Besides, there was not the familiar "lock step"; at Holy Cross, the student was promoted according to his achievement and not according to his age.

Three curricula for college study were offered in 1843: classical or professional, ecclesiastical, and commercial. The latter course was included because demands were made on the college to prepare young men for business. But bowing to the demands of the day did not go unchallenged. The Provincial called the commercial course "humbugging" and asked that the college confine itself to the classics. Apparently his advice was not followed. for the commercial course did not disappear from the curriculum.

In 1849 four students were ready for their bachelor's degrees. It was agreed that the college should not continue as an adjunct of Georgetown, but should obtain the authority to grant degrees in its own name. The college asked for no unusual privileges in its petition to the General Court for a charter. Nevertheless, a charter was refused. The majority of the members of the General Court seemed to believe that because the college proposed to admit only Catholic students, it was too exclusive an institution to be given a charter. Perhaps a charter might have been granted had the college agreed to accept a state-appointed board of visitors. However, the president of Holy Cross, Father Early, and Orestes Brownson, a friend of the college, took a firm stand before the Joint Committee on Education and refused to retreat from their position that the college's admissions' policy was reasonable and that any attempt to control the college with an outside board was an unacceptable condition.

Holy Cross continued to operate without a charter; its students received degrees from Georgetown for studies completed at Holy Cross. In 1865 the college renewed its petition for a charter. In hearings before the Committee of Education of the General Court no reference was made to the school's admissions' policy and a state-appointed board of visitors was not objected to by the college. Holy Cross was chartered in 1865.

# UNIVERSITY OF OUR LADY OF THE LAKE

Chicago, Illinois

DATE OF FOUNDING: 1844

FOUNDER: Bishop William Quarter

DATE OF CHARTER: 1844

This college was conducted by the priests of the diocese until 1859 when it was turned over to the Holy Cross Fathers. It was returned to the control of the diocese in 1861. Under diocesan management an attempt was made to organize colleges of law, medicine, and theology, in addition to a complete undergraduate course. The University of Our Lady of the Lake was closed by the Bishop of Chicago in 1866.

#### ST. VINCENT COLLEGE

Latrobe, Pennsylvania

DATE OF FOUNDING: 1846

FOUNDER: Boniface Wimmer, O.S.B.

DATE OF CHARTER: 1853

Father Boniface Wimmer and eighteen companions arrived in the United States September 15, 1846. They planned to establish a monastery and a school. Shortly after their arrival in New York, the Benedictines traveled to Carrolltown, a small German settlement about ninety miles northeast of Pittsburgh. When conditions in that region proved unsatisfactory, Bishop O'Connor's invitation to settle near Sportsman's Hall was accepted. The move from Carrolltown to Sportsman's Hall was made in October of 1846.

A school for externs was opened at St. Vincent in the fall of 1849. Thirteen students attended. It is not clear whether a college or an ecclesiastical curriculum was offered during the first years. In 1852, fifty students were

272 APPENDIX A

enrolled and seventy were expected for the next year. In 1854, ninety students were enrolled. In 1853 classical and commercial curricula were part of the offerings at St. Vincent. In this year the college received a charter from the state.

# ST. DOMINIC'S COLLEGE

Sinsinawa, Wisconsin

DATE OF FOUNDING: 1846

FOUNDER: Samuel C. Mazzuchelli, O.P.

DATE OF CHARTER: 1848

This Dominican college offered both ecclesiastical and college courses. Its prospects appeared good, but the Provincial of the Dominicans closed the college in 1866 because he did not consider the management of colleges the proper function of the Order.

## IMMACULATE CONCEPTION COLLEGE

New Orleans, Louisiana

DATE OF FOUNDING: 1847
FOUNDER: Society of Jesus
DATE OF CHARTER: 1856

Immaculate Conception College was a day school. Its enrollment was 150 in 1853 and 300 in 1866. In 1872, 200 unclassified students were in attendance; in 1882, fourteen college students were enrolled. The college department was closed in 1904.

## ST. FRANCIS XAVIER COLLEGE

(College of the Holy Name of Jesus)
New York City

date of founding: 1847 founder: John Larkin, S.J. date of charter: 1861

The college was opened in the basement of the Church of the Holy Name with four rooms: two were used for classes and one for a study hall. The fourth room was held in reserve. The faculty consisted of two regular teachers and the president.

The Church of the Holy Name burned in 1848 and the college was moved to a private house. In 1850 college buildings were constructed. One hundred and seventy-five students attended the school during the years 1851 to 1855. The course of studies was extended each year; in 1854–1855 a regular college

course was established. In July, 1855, the first class graduated. Before 1861 graduates of St. Francis Xavier received their degrees from St. John's College

(Fordham).

Although a college course was instituted in 1854, the high school curriculum was not abandoned. In 1864 the enrollment was 450, but the majority of these students were not in the college course. In 1872, 90 students were in the college course, 357 in the preparatory department, and 13 were unclassified. In 1882 the college department enrolled 145 students, and the preparatory department 276. The college department was closed in 1908.

# ST. FRANCIS COLLEGE

Loretto, Pennsylvania

DATE OF FOUNDING: 1847 or 1849 FOUNDER: Order of Friars Minor

DATE OF CHARTER: 1858

During the Irish famine of 1847, Franciscan Brothers were sent to America to beg for help for the sick and starving in Ireland. Some of the Brothers visited Pittsburgh and were invited by the Bishop of Pittsburgh to remain in the diocese and open a school. The Brothers accepted the invitation and settled in Loretto. In 1847 they began building a school.

Little is known of the early years at the school or the details of curriculum, enrollment, faculty, and methods. It is clear that the school was not a college, probably not even a secondary school, during the first four or five years of its existence. St. Francis met with sufficient success during its first decade to warrant its petitioning for a charter. The charter of 1858 empowered the Brothers to instruct male children in the various arts and sciences, but there are no indications that college work was inaugurated until several years later. Application for amendment to the charter of 1858 was made in 1911, three years after the control of the school passed to the Third Order Regular of St. Francis. In 1920 regular college work was begun.

#### SACRED HEART COLLEGE

Rochester, New York

DATE OF FOUNDING: 1848

FOUNDER: Father Julian Delaune

DATE OF CHARTER: 1849

This college was intended to train young men for the priesthood, although some nonclerical students were admitted. When Father Delaune, the president, died in 1849, the Bishop was unable to find a replacement for him. The school was closed in 1852.

# ST. MARY'S COLLEGE

St. Mary's, Kansas

DATE OF FOUNDING: 1848
FOUNDER: Society of Jesus
DATE OF CHARTER: 1869

St. Mary's was started as an Indian school in 1848. It continued to educate Indians until 1869, when the Jesuits decided to convert the school into a college. A college course with some traditional elements was adapted to the needs of youth in Kansas. The college prospered; by 1931 imposing physical facilities were erected. In this year the college was closed and in 1932 St. Mary's became a Jesuit theological school attached to St. Louis University.

# ST. ANDREW'S COLLEGE

Fort Smith, Arkansas

DATE OF FOUNDING: 1848

FOUNDER: Bishop Andrew Byrne

DATE OF CHARTER: 1849

St. Andrew's College admitted its first students in 1851. The school was housed in barracks converted to meet the needs of a day and boarding school. Plans to construct regular college buildings were abandoned when lumber accumulated for that purpose was burned in 1853. The financial structure of St. Andrew's was insecure and the Bishop closed the college in 1858.

# ST. ALOYSIUS COLLEGE

Louisville, Kentucky

DATE OF FOUNDING: 1849
FOUNDER: John B. Emig, S.J.
DATE OF CHARTER: 1851

In 1848 the Jesuits opened a free school in Louisville. The next year plans were made for adding a college course and in the fall of 1849 college students were admitted. However, the college never rose much above the level of a well-organized high school or academy. One hundred and fifty-four students attended the school in 1849–1850, and one hundred and twenty in 1850–1851, but it is not clear how many were in advanced or college classes. The Jesuit General characterized this college as a "venture hasty and illadvised." The college department was closed in 1852, although the free school which had preceded the college continued until 1858.

# ST. JOSEPH'S COLLEGE

Buffalo, New York

DATE OF FOUNDING: 1849
FOUNDER: Bishop John Timon

DATE OF CHARTER: no record of charter

This school was organized into three departments: elementary, classical, and commercial. In 1852, having been under the management of the diocesan clergy for three years, the college was turned over to the Oblates of Mary. It was closed in 1855.

## STS. PETER AND PAUL COLLEGE

Baton Rouge, Louisiana

DATE OF FOUNDING: 1849

FOUNDER: Hippolyte Gache, S.J.

DATE OF CHARTER: 1853

This college opened in 1849 with an enrollment of twenty-five boys. It was closed in 1855.

#### ST. MARY'S COLLEGIATE INSTITUTE

Charleston, South Carolina

DATE OF FOUNDING: 1849

FOUNDER: Bishop Ignatius A. Reynolds

DATE OF CHARTER: 1853

This day and boarding school offered preparatory, commercial, and classical courses. Although the school enjoyed a good reputation, it was closed sometime between 1855 and 1857.

# 2. CATHOLIC COLLEGES FOR MEN, 1850 TO 1899

One hundred and fifty-two Catholic colleges for men were founded during the period 1850 to 1899. Forty-five of these colleges are operating today. A brief historical sketch of each college will be given in this section.

#### CALVERT COLLEGE

New Windsor, Maryland

DATE OF FOUNDING: 1850
FOUNDER: Mr. Andrew Baker
DATE OF CHARTER: 1852

When New Windsor College, a Presbyterian college, failed in 1850, the college property passed to the control of a group of Catholic laymen. Under the direction of Mr. Andrew H. Baker, Calvert College, the first Catholic college in the United States to be controlled and conducted by laymen, was organized. The college's annual enrollment was about forty students; five lay teachers made up the faculty. The college was closed in 1873 because it lacked support.

# ST. JOSEPH'S COLLEGE

Somerset, Ohio

DATE OF FOUNDING: 1850 FOUNDER: N. R. Young, O.P. DATE OF CHARTER: 1858

St. Joseph's College was conducted by the Dominicans. Its progress was good until the Civil War. The college was closed in 1861.

#### UNIVERSITY OF DAYTON

(St. Mary's College) (St. Mary's Institute) (Nazareth College) Dayton, Ohio

DATE OF FOUNDING: 1850 FOUNDER: Leo Meyer, S.M. DATE OF CHARTER: 1882

Toward the end of 1849 four members of the Society of Mary of Paris established a community near Dayton, Ohio. In 1850 they organized a school which they named Nazareth College; but before the school opened the name was changed to St. Mary's Institute. Later in 1850, an advertisement appeared concerning the new institution:

"St. Mary's School, boarding school for boys in Dayton, O. The course of instruction will embrace reading, writing, English, French and German grammars, arithmetic, practical geometry and mensuration, bookkeeping, history, geography, drawing, vocal music, botany, agriculture and horticulture."\*

<sup>\*</sup> Quoted in The Dayton News, October 16, 1949.

On July 1, 1850, with fourteen students in attendance, classes were begun in a farmer's cottage. In 1854 the first college building was erected, only to be destroyed by fire soon after its completion. The school was closed until 1857. In 1860 St. Mary's was reorganized and its first president, Brother Maximim Zehler, was appointed. Enrollment in 1860 was between ninety and one hundred. In 1865 a normal school for Brothers was opened at St. Mary's.

St. Mary's made steady progress; in 1882 it was chartered as a college. In 1903 the college was again reorganized; this time into four departments: preparatory, academic, classical, and scientific. A commercial department was added in 1905 and an engineering department in 1910. In 1912 the school took the name of St. Mary's College, but under the revised charter of 1920 the name was changed to the University of Dayton. After 1925 the preparatory department was closed; in 1935 the University of Dayton became coeducational in all departments.

# COLLEGE OF OUR LADY OF GUADALUPE

St. Inez, California

DATE OF FOUNDING: about 1850
FOUNDER: Order of Friars Minor
DATE OF CHARTER: no record of charter

This Franciscan college enrolled forty college students in 1872, but before and after this year it probably functioned as a preparatory school. It is not listed in the Report of the United States Commissioner of Education after 1877.

# ST. JOSEPH'S COLLEGE

Philadelphia, Pennsylvania

DATE OF FOUNDING: 1851

FOUNDER: Ignatius Brocard, S.J.

DATE OF CHARTER: 1852

About forty students entered St. Joseph's on September 15, 1851, to pursue elementary, classical, and commercial studies. There were two teachers. The average age of the students was less than twelve. A few older boys attended the school but they were being prepared for the priesthood. By 1855 the college claimed to be as good as Georgetown. From 1860 to 1889 St. Joseph's declined and for some of these twenty-nine years did not offer a college course. The college curriculum was resurrected in 1889 on a solid basis. Postgraduate work was introduced in 1899 and twelve students enrolled for the advanced lectures in philosophy, literature, and science leading to the master's degree.

## SANTA CLARA UNIVERSITY

(Santa Clara College) Santa Clara, California

DATE OF FOUNDING: 1851 FOUNDER: John Nobili, S.J. DATE OF CHARTER: 1855

This Jesuit college in California opened March 19, 1851, with sixteen boarders. It was not regarded as a college by the Jesuits at that time, but "merely a select boarding and day school—the germ only of such an institution as we should wish to make it, and as the wants of the community will require. . . ."\* Santa Clara's progress was steady, its course uninterrupted; it became a university in 1912.

#### ST. MARY'S COLLEGE

Columbia, South Carolina

DATE OF FOUNDING: 1851

FOUNDER: Fathers J. J. O'Connell and L. P. O'Connell

DATE OF CHARTER: 1857

St. Mary's attracted students from all over the United States and from Cuba. Preparatory, commercial, and philosophical curricula were offered. The college buildings were destroyed by fire when General William T. Sherman marched from Atlanta to the sea. The college was closed in 1865.

# **GETHSEMANI COLLEGE**

Gethsemani, Kentucky

DATE OF FOUNDING: 1851

FOUNDER: Order of Cistercians of the Strict Observance

DATE OF CHARTER: no record of charter

This school was conducted by the Trappists as a free school for boys; later it developed into a secondary school. Although it was referred to as a college, it is not clear how regularly a college course was offered. The college department was closed in 1912.

# CHRISTIAN BROTHERS COLLEGE

St. Louis, Missouri

DATE OF FOUNDING: 1851

FOUNDER: Brother Patrick, F.S.C.

DATE OF CHARTER: 1855

This school was conducted by the Christian Brothers. It began as an academy but after 1855 offered primary, intermediate, collegiate, and com-

<sup>\*</sup> William J. McGucken, S.J., The Jesuits and Education, p. 113.

mercial programs. Its enrollment was large, although most of the students were not enrolled in the college department: in 1870 there were 350 students and 57 teachers at the school. The college was moved to a rural location in 1877 to avoid the distractions of the city. After a serious fire and severe financial reverses, the school was closed in 1917.

# ST. MARY'S UNIVERSITY OF SAN ANTONIO

(St. Mary's College) (St. Mary's Institute) San Antonio, Texas

date of founding: 1852 founder: Society of Mary date of charter: 1926

In 1852 St. Mary's Institute, a preparatory school, was established by the Brothers of Mary. Sometime after the Civil War the school expanded its offerings and took the title of St. Mary's College. In 1894 the boarding school was moved to a separate location and was called St. Louis College. In 1923 St. Mary's College and St. Louis College were merged to form St. Mary's University.

#### ST. PETER'S COLLEGE

Milwaukee, Wisconsin

DATE OF FOUNDING: 1852

FOUNDER: Bishop John M. Henni DATE OF CHARTER: no record of charter

This college, conducted by the diocesan clergy, offered classical and commercial courses. It closed sometime during the Civil War.

# ST. MARY'S COLLEGE

Natchez, Mississippi

DATE OF FOUNDING: about 1852

FOUNDER: Father Moriset

DATE OF CHARTER: never chartered

Almost nothing is known of the work of this school. It was closed during the Civil War.

# ST. JOSEPH'S COLLEGE

Susquehanna, Pennsylvania

DATE OF FOUNDING: 1852

FOUNDER: Father J. Vincent O'Reilly DATE OF CHARTER: never chartered

This school was conducted as a boarding school by members of the diocesan clergy. Its enrollment was never large. The college was closed in 1864.

#### LOYOLA COLLEGE

Baltimore, Maryland

DATE OF FOUNDING: 1852 FOUNDER: John Early, S.J. DATE OF CHARTER: 1853

When St. Mary's College in Baltimore was closed to lay students in 1852, the Jesuits were invited to open a college. Loyola College was founded September 15, 1852. During its first fifteen years, few students completed the college course. In its first fifty years, Loyola College conferred four Ph.D. degrees, the first in 1893, twelve Ph.B.'s, one Sc.D., seven B.S.'s, sixty-nine M.A.'s, and one hundred and seventy-seven B.A.'s. The first master's degree was conferred in 1853.

#### MANHATTAN COLLEGE

New York City

DATE OF FOUNDING: 1853

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: 1863

Manhattan College traces its beginnings to St. Vincent's Academy, a school opened by the Christian Brothers in 1849 on Canal Street. As the academy prospered, college courses were added. In 1853, preparatory, commercial, scientific, and classical courses were offered. In 1863 Brother Patrick, visitor of the American Province, applied for a college charter. The charter was granted by the state in 1863. Additional curricula were added to the college course and an engineering college was opened in the early 1900's. In 1902 property was purchased for a new site for the college. Classes assembled at the new location for the first time in 1923.

#### MISSION DOLORES COLLEGE

San Jose, California

DATE OF FOUNDING: 1854

FOUNDER: Flavian Fontana, SS.CC. DATE OF CHARTER: never chartered

Mission Dolores College had its beginning in a school established by Father Fontana, a Picpus Father. It was taken over by the Jesuits in 1854. In this year the school enrolled six boys; they were instructed by one teacher. The school was closed in 1854.

#### ST. STANISLAUS COMMERCIAL COLLEGE

Bay St. Louis, Mississippi

DATE OF FOUNDING: 1854

FOUNDER: Brothers of the Sacred Heart

DATE OF CHARTER: 1870

This college was a day and boarding school which offered a "commercial course comprising all the branches of a good English education." It was closed sometime after 1870.

#### ST. MEINRAD'S COLLEGE

St. Meinrad, Indiana

DATE OF FOUNDING: 1854

FOUNDER: Eugene Schwergmann, O.S.B.

DATE OF CHARTER: 1890

St. Meinrad's opened as a boarding school for boys in 1854, and introduced college courses in 1857. Since 1887 the school has been a Benedictine and diocesan seminary.

# ST. JOHN'S COLLEGE

Cleveland, Ohio

DATE OF FOUNDING: 1854

FOUNDER: Bishop Amadeus Rappe DATE OF CHARTER: never chartered

This school was conducted in connection with the seminary. It was closed in 1856.

## POYDRAS COLLEGE

Pointe Coupee, Louisiana

DATE OF FOUNDING: 1854

FOUNDER: Fathers H. Thirion and M. Mittelbron

DATE OF CHARTER: never chartered

This school enrolled seventy students in 1856. Little is known of its history. It was closed sometime during the Civil War.

#### ST. MARY'S UNIVERSITY

(St. Mary's College) (Immaculate Conception College) Galveston, Texas

DATE OF FOUNDING: 1854
FOUNDER: Oblates of Mary
DATE OF CHARTER: 1855

Founded as Immaculate Conception College by the Oblates of Mary, this college was conducted by eight different religious communities before the Jesuits accepted the college in 1884. It was a boarding and day school throughout most of its history and offered commercial and classical curricula. The Jesuits closed the school in 1922.

#### LOUISIANA COLLEGE

Convent, Louisiana

DATE OF FOUNDING: about 1855

FOUNDER: unknown

DATE OF CHARTER: never chartered

This college was an attempt to found a school to replace Jefferson College which was closed in the early 1850's. It failed in less than a year.

# UNIVERSITY OF SAN FRANCISCO

(St. Ignatius College)
San Francisco, California

date of founding: 1855

FOUNDER: Anthony Maraschi, S.J.

DATE OF CHARTER: 1859

The school was opened as St. Ignatius College. Its first catalogue was issued in 1861; the course of studies outlined followed the plan of Jesuit colleges in the East. There were not more than ten college students enrolled in 1861, although over one hundred attended the lower classes. In 1930 St. Ignatius College changed its title to the University of San Francisco.

## ST. PETER'S COLLEGE

Chillicothe, Illinois

DATE OF FOUNDING: 1855 FOUNDER: Father Forde

DATE OF CHARTER: never chartered

Intended primarily for boys who were preparing for the priesthood, this college offered some commercial studies to a few nonclerical students. The Bishop did not think well of the college and closed it in 1856.

#### IMMACULATE CONCEPTION COLLEGE

Iberville, Louisiana

DATE OF FOUNDING: 1855

FOUNDER: Father Charles Chambost

DATE OF CHARTER: 1856

Immaculate Conception College, also called the Parochial College, was encouraged by the Bishop of New Orleans. One hundred and fifty students were taught by eight seminarian-teachers in 1857, probably the last year of the college's existence.

#### ST. FRANCIS DE SALES COLLEGE

St. Francis, Wisconsin

DATE OF FOUNDING: 1856

FOUNDER: Bishop John M. Henni

DATE OF CHARTER: no record of a college charter

This school was opened as a college and seminary. The college department was closed shortly after the Civil War.

## ST. JAMES COLLEGE

Vancouver, Washington

DATE OF FOUNDING: 1856

FOUNDER: Bishop Augustine M. Blanchet DATE OF CHARTER: no record of charter

There are few details available on this school. It was conducted first by the clergy of the diocese and then by the Christian Brothers. St. James was not listed in the Report of the United States Commissioner of Education or the Catholic Directories after 1902.

#### ST. BONAVENTURE'S UNIVERSITY

(St. Bonaventure's College) Allegany, New York

DATE OF FOUNDING: 1856

FOUNDER: Father Pamphilus, O.F.M.

DATE OF CHARTER: 1875

Established by the Franciscans at the invitation of Bishop Timon, St. Bonaventure offered a complete college course as early as 1864. The college was chartered by Act of the Regents of the state of New York on March 1, 1875, "for the instruction of youth in the learned languages and in the liberal and useful Arts and Sciences." In 1950 the regents granted St. Bonaventure the title and powers of a university.

#### NIAGARA UNIVERSITY

(Seminary of Our Lady of Angels) Niagara Falls, New York

DATE OF FOUNDING: 1856 FOUNDER: John J. Lynch, C.M.

DATE OF CHARTER: college charter, 1863; university charter, 1883

This school was established in Buffalo, but was moved to Niagara Falls before it was opened as a college. Its course of studies included: ecclesiastical, classical, scientific, and commercial courses. Its present name, Niagara University, dates from 1883.

#### SETON HALL UNIVERSITY

(Seton Hall College) South Orange, New Jersey

DATE OF FOUNDING: 1856

FOUNDER: Bishop James Roosevelt Bayley

DATE OF CHARTER: 1861

This college was named after the founder's aunt, Mother Elizabeth Seton. In 1856 the college enrolled five students. Its curriculum consisted of preparatory courses for the seminary as well as courses for regular college students. The suggestion was made in 1885 that Seton Hall College be purchased for the site of The Catholic University of America. Seton Hall became a university in 1955.

#### ST. STANISLAUS COLLEGE

White Sulphur, Kentucky

DATE OF FOUNDING: 1856
FOUNDER: Father E. H. Brants
DATE OF CHARTER: never chartered

English and classical courses were taught to young boys preparing for the priesthood by priests of the diocese. The college was closed by 1860.

# ST. JOSEPH'S COLLEGE

Natchitoches, Mississippi

DATE OF FOUNDING: 1856

FOUNDER: Bishop Augustus Mary Martin DATE OF CHARTER: never chartered

This college was a diocesan institution. It was closed sometime during the Civil War.

## ST. MARY'S COLLEGE

Cleveland, Ohio

DATE OF FOUNDING: 1856

FOUNDER: Bishop Amadeus Rappe DATE OF CHARTER: never chartered

After St. John's College was closed, St. Mary's was opened by the Bishop in connection with the seminary. Older seminarians acted as the college teachers. There were twenty-eight students in 1859. The college was closed in 1866.

## MT. ST. MARY'S OF THE WEST

Cincinnati, Ohio

DATE OF FOUNDING: 1856
FOUNDER: Bishop John Purcell
DATE OF CHARTER: 1856

This school was founded as a college and preparatory school for the seminary. It was modeled after Mt. St. Mary's in Emmitsburg; its founder had been president of the Maryland school. The college department was closed in 1863.

# ST. JOHN'S UNIVERSITY

(St. John's Seminary) Collegeville, Minnesota

DATE OF FOUNDING: 1857

FOUNDER: Demetrius di Marogna, O.S.B.

DATE OF CHARTER: seminary charter, 1857; university charter, 1883

St. John's was opened as a seminary but within ten years both college and high school students were admitted. For almost forty years St. John's was the only Catholic college in Minnesota.

## ROCK HILL COLLEGE

Ellicott's Mills, Maryland

DATE OF FOUNDING: 1857

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: 1865

A school was conducted at Ellicott's Mills from 1824, although it was not a college. In 1857 this school was purchased by the Christian Brothers. In 1859 the Brothers instituted a college course which included classical and commercial departments. The college was closed in 1923.

#### ST. BENEDICT'S COLLEGE

Atchison, Kansas

DATE OF FOUNDING: 1858

FOUNDER: Augustine Wirth, O.S.B.

DATE OF CHARTER: 1868

In response to an offer from Bishop J. B. Miege, S.J., St. Vincent's Abbey in Pennsylvania sent Augustine Wirth and one cleric to open a school in the Kansas Territory. A small boarding school was opened for six students in Doniphan, Kansas, in 1857. The next year the school was moved to Atchison. On May 12, 1859, the cornerstone for the college building was laid and in October of the same year fifteen students were admitted. From the beginning the college offered preparatory, commercial, and classical courses; in the early years the commercial course was most popular. The first printed catalogue for the college was issued in 1869. It listed a faculty of five Benedictine priests, and two clerics; forty-nine students were enrolled.

## ST. FRANCIS COLLEGE

Brooklyn, New York

DATE OF FOUNDING: 1858

FOUNDER: Order of Friars Minor

DATE OF CHARTER: 1884

With the encouragement of Bishop John Laughlin, Franciscan Brothers from Ireland opened a school in Brooklyn in 1858. This school served as the foundation for a college program which was established about twenty-five years later.

#### **BOSTON COLLEGE**

Boston, Massachusetts

DATE OF FOUNDING: 1858
FOUNDER: John McElroy, S.J.
DATE OF CHARTER: 1863

Although the intention of the founder was to establish a college, the school in Boston did not open as a college because the Jesuits felt they could not staff both Holy Cross and a college in Boston. The General ruled that if a college in Boston was opened, Holy Cross would have to be closed. Rather than close Holy Cross, the school in Boston offered a preparatory course until 1863 when Jesuits could be spared to conduct a college course of studies.

#### ST. PETER'S COLLEGE

Troy, New York

DATE OF FOUNDING: 1858

FOUNDER: Bishop John McCloskey DATE OF CHARTER: never chartered

After establishing the college, the Bishop entrusted it to the direction of the Christian Brothers. The college did not last for more than two years.

#### ST. MICHAEL'S COLLEGE

Santa Fe, New Mexico

DATE OF FOUNDING: 1859

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: 1874

After Bishop John B. Lamy secured property in Santa Fe the Christian Brothers were invited to open a school. During its first years St. Michael's was not a real college, and there were many interruptions in the college's continuity from 1859 to 1947; in 1921, for example, a college course of studies was not offered. In 1947 the college was reorganized and in the same year moved to new college buildings.

#### SYRACUSE CATHOLIC COLLEGE

Syracuse, New York

DATE OF FOUNDING: 1859

FOUNDER: Bishop John McCloskey DATE OF CHARTER: never chartered

Not even the exact name of this college is known. It did not last for more than a few years.

# QUINCY COLLEGE

(St. Francis Solanus College) Quincy, Illinois

DATE OF FOUNDING: 1860

FOUNDER: Order of Friars Minor

DATE OF CHARTER: 1873

This college was established by the Franciscans. It changed its location four times before 1873, and in this year changed its name to Quincy College.

# THE POLYTECHNIC AND COMMERCIAL COLLEGE OF THE CATHOLIC INSTITUTE

Cincinnati, Ohio

DATE OF FOUNDING: 1860
FOUNDER: Bishop John Purcell
DATE OF CHARTER: never chartered

The management of this school was turned over to laymen by its founder Bishop Purcell. The college's purpose was to offer a good literary, trade, and mercantile education. The school fell from the Bishop's favor and was closed about 1867.

#### CECIL COLLEGE

Elizabethtown, Kentucky

DATE OF FOUNDING: 1860 FOUNDER: Mr. H. A. Cecil DATE OF CHARTER: 1867

Cecil College was founded and controlled by laymen. It did not survive the early 1870's.

# BORROMEO COLLEGE

Pikesville, Maryland

DATE OF FOUNDING: 1860

FOUNDER: Father E. Q. S. Waldron DATE OF CHARTER: no record of charter

The college was opened for boys over ten years of age. Its course was the regular classical course of the time and its enrollment was limited to twenty students. The college was closed about 1872.

# ST. JOSEPH'S COLLEGIATE INSTITUTE

Buffalo, New York

DATE OF FOUNDING: 1861

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: never chartered

Classical, scientific, and commercial courses were taught by Christian Brothers who conducted St. Joseph's as an affiliate of Manhattan College in New York City. Degrees were granted under the authority of Manhattan's charter. The college department at St. Joseph's was closed in the 1890's.

# ST. JOSEPH'S COLLEGE

Teutopolis, Illinois

DATE OF FOUNDING: 1862

FOUNDER: Herbert Hoffmans, O.F.M.

DATE OF CHARTER: 1881

The Franciscan Brothers were invited to open St. Joseph's and prepare boys for the seminary. Some regular college students were admitted until I898 when the college department was closed and the institution became a seminary.

## LA SALLE COLLEGE

Philadelphia, Pennsylvania

DATE OF FOUNDING: 1863

FOUNDER: Brother Teliow, F.S.C.

DATE OF CHARTER: 1863

In 1862 a high school was opened by the Christian Brothers in St. Michael's Parish, Philadelphia. The Archbishop of Philadelphia, James F. Wood, encouraged the Brothers to open a college in the city. A college was opened in 1863 and in the same year a charter was obtained from the state for the La Salle College in the city of Philadelphia. The college's location was changed many times before 1929. In that year the college moved to its present location where twenty-one acres of land were available for campus and buildings.

#### ST. MARY'S COLLEGE

St. Mary's, California

DATE OF FOUNDING: 1863

FOUNDER: Bishop John B. Alemany

DATE OF CHARTER: 1872

St. Mary's was opened as a diocesan institution but was committed to the care of the Christian Brothers in 1868. Under the Brothers the college has had regular and uninterrupted progress.

# ST. MARY'S JEFFERSON COLLEGE

Convent, Louisiana

date of founding: 1864 founder: Society of Mary date of charter: 1864

St. Mary's College, conducted by the Society of Mary, offered preparatory and college courses until it was closed in 1927.

# MARQUETTE UNIVERSITY

(Marquette College) Milwaukee, Wisconsin

DATE OF FOUNDING: 1864
FOUNDER: Society of Jesus
DATE OF CHARTER: 1864

Bishop Henni invited the Jesuits to open a school in Milwaukee in 1849. By 1857 plans had been laid for the establishment of a college and in 1864 a college charter was obtained from the state. A college curriculum was organized in 1881. In 1907 Marquette College was renamed Marquette University.

#### ST. XAVIER'S INSTITUTE

Louisville, Kentucky

DATE OF FOUNDING: 1864

FOUNDER: Brother Francis Xavier, C.F.X.

DATE OF CHARTER: 1872 and 1890

St. Xavier's was conducted by the Xaverian Brothers. The institution was opened as a secondary school and throughout the course of its existence was probably chiefly a secondary school. Some college courses were taught until 1911 when the college department was closed.

#### LOYOLA UNIVERSITY

(Loyola College) (Los Angeles College) (St. Vincent's College) Los Angeles, California

DATE OF FOUNDING: 1865

FOUNDER: Congregation of the Missions

DATE OF CHARTER: 1911

St. Vincent's College was opened by the Vincentians and conducted by them until 1911, when the Jesuits were invited to accept the school. Under the Jesuits the college changed its name three times. A college department was opened in 1914. In 1930 Loyola College was incorporated by the state of California as Loyola University.

# ST. VINCENT'S COLLEGE

Wheeling, West Virginia

DATE OF FOUNDING: 1865

FOUNDER: Bishop Richard V. Whelan DATE OF CHARTER: no record of charter

Classical and commercial courses were taught at this college until 1871 when the college was closed.

#### HOLY ANGELS' COLLEGE

Vancouver, Washington

DATE OF FOUNDING: 1865

FOUNDER: Bishop Augustine M. Blanchet DATE OF CHARTER: no record of charter

Little is known of this college which began as a lower school in 1850. In 1865 college courses were introduced. In 1877 a college advertisement declared that "boys of any age or scholarship are admitted." This college passed out of existence in the 1880's.

#### MEADVILLE COLLEGE

Meadville, Pennsylvania

DATE OF FOUNDING: 1865

FOUNDER: Bishop Josue M. Young DATE OF CHARTER: never chartered

Meadville College admitted both lay and clerical students. It was closed by 1870.

# ST. JOSEPH'S COLLEGE

St. Joseph, Missouri

DATE OF FOUNDING: 1865

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: 1872

Opened as a day school in 1865, St. Joseph's admitted boarders in 1869. College courses were not offered after 1880.

#### ST. VIATOR'S COLLEGE

Bourbonnais, Illinois

DATE OF FOUNDING: 1865

FOUNDER: Peter Beaufoin, C.S.V.

DATE OF CHARTER: 1874

Classical and commercial curricula were offered at St. Viator's until the college was closed in 1938.

## NATCHEZ COLLEGE

Natchez, Mississippi

DATE OF FOUNDING: 1866

FOUNDER: Brothers of the Sacred Heart

DATE OF CHARTER: never chartered

Natchez College was conducted by the Brothers of the Sacred Heart. There is no record of the college after 1869.

# ST. JOSEPH'S COLLEGE

Rhinecliff, New York

DATE OF FOUNDING: 1866 FOUNDER: unknown

DATE OF CHARTER: no record of charter

According to the Report of the United States Commissioner of Education, fifty-six college students were enrolled at St. Joseph's in 1870. There is no record of this college after 1870.

#### PASS CHRISTIAN COLLEGE

Pass Christian, Mississippi

DATE OF FOUNDING: 1866

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: 1866

Pass Christian College concentrated on a high school rather than on a college course. Its high school enrollment was large: 175 in 1871 and 350 in 1872. Sixty college students were reported for 1873, the first year that a separate college program was mentioned. It is not likely that the college department was maintained after 1874.

# ST. LOUIS COLLEGE

Louisville, Ohio

DATE OF FOUNDING: 1866
FOUNDER: Father Louis Hoffer

DATE OF CHARTER: no record of charter

Opened as a diocesan college, St. Louis was transferred to the Basilians in 1867. The college was closed in 1873.

# ST. JOHN'S COLLEGE

Washington, D. C.

DATE OF FOUNDING: 1866

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: 1870

St. John's was founded and conducted by the Christian Brothers. The college was closed about 1917.

#### ST. BENEDICT'S COLLEGE

Newark, New Jersey

DATE OF FOUNDING: 1868

FOUNDER: Order of St. Benedict

DATE OF CHARTER: no record of charter

Commercial and classical courses were taught to high school and college students at St. Benedict's. Sixty college students were enrolled in 1894. The college was closed in 1906.

# COLLEGE AND THEOLOGICAL SEMINARY OF THE ASSUMPTION

Topeka, Kansas

DATE OF FOUNDING: 1868

FOUNDER: Bishop John B. Miege, S.J. DATE OF CHARTER: no record of charter

This school was opened as a college and seminary. The college department was closed in 1872.

#### FRANCISCAN COLLEGE

Santa Barbara, California

DATE OF FOUNDING: 1868

FOUNDER: Order of Friars Minor

DATE OF CHARTER: no record of charter

In 1877 the Catholic Directory, Almanac, and Ordo carried an advertisement for this school as follows: "The tenth session of the Institution conducted by the Fathers of the Order of St. Francis will convene on the first of August. The object of the Institution is to give a good English, Mathematical, Classical, and Philosophical education, at the lowest cost possible, and thereby to bring its advantages within the reach of all." The entrance fee was set at \$15; tuition, board, and laundry, \$200. The college department was closed in 1879.

#### ST. LOUIS COLLEGE

New York City

DATE OF FOUNDING: 1869
FOUNDER: M. Ronay, S.P.M.

DATE OF CHARTER: no record of charter

St. Louis College was conducted by the Society of the Fathers of Mercy at 228, 230, and 232 W. 42nd Street, New York City. When the school opened it was announced that its purpose was to supply the city of New York with a "Select French School, the want of which has been so seriously felt for a number of years." Both day students and boarders were accepted; the lan-

294 APPENDIX A

guage spoken in the school was French. Although St. Louis College was listed in the Report of the United States Commissioner of Education, it was probably more an elementary and secondary school than a college. Its announcements promised that the course of study was adapted to boys of all ages. The college department was closed in 1888.

## ST. JOSEPH'S COLLEGE

Brownsville, Texas

DATE OF FOUNDING: 1869

FOUNDER: Bishop C. M. Dubuis

DATE OF CHARTER: no record of charter

In 1870 St. Joseph's was conducted by the Christian Brothers. In 1874 control passed to the Oblate Fathers. In the 1880's the college was managed by the Marist Brothers. St. Joseph's was reduced to an academy in 1923.

#### CANISIUS COLLEGE

Buffalo, New York

DATE OF FOUNDING: 1870

FOUNDER: Jesuits of the German Province

DATE OF CHARTER: 1883

Boarding and day students were admitted to academic and commercial courses in 1870. Six students received the first degrees conferred by the college in 1883. Boarding facilities were closed in 1908. High school and college classes were separated in 1913.

#### ST. FRANCIS INSTITUTION

Neosho County, Kansas

date of founding: 1870 founder: Society of Jesus date of charter: 1870

St. Francis developed out of a manual labor school which had been established some years before 1870. As a college, St. Francis offered a commercial course; Latin was an optional study. The college was closed in 1891.

# ST. JOHN'S UNIVERSITY

(St. John's College) Brooklyn, New York

DATE OF FOUNDING: 1870

FOUNDER: Congregation of the Missions

DATE OF CHARTER: 1871

St. John's University was opened as St. John's College in 1870. On September 4, 1870, Orestes Brownson delivered a public address in the college

hall; the next day the first students were admitted to the college. At the end of the first year, the Legislature of the state of New York granted a college charter. The college was rechartered as a university in 1906. After 1906, a teacher's college, a graduate school, a law school, and a college of pharmacy were added. In 1933 the charter was amended by changing the name of the institution to St. John's University, Brooklyn.

# COLLEGE OF THE SACRED HEART OF JESUS

(Ecclesiastical College of the Sacred Heart of Jesus) (St. Patrick's College)

Ruma, Illinois

DATE OF FOUNDING: 1870

FOUNDER: Bishop Henry D. Juncker DATE OF CHARTER: no record of charter

This college was conducted by priests of the diocese and laymen. Although some boys were admitted who were not candidates for the seminary, the college was really a preparatory seminary. It was closed in 1877.

## LOYOLA UNIVERSITY

(St. Ignatius College) Chicago, Illinois

pate of founding: 1870 founder: Arnold Damen, S.J. pate of charter: 1870 and 1909

St. Ignatius College opened with an academical course in 1870 and enrolled forty-four students in 1872. In 1909 the name of the school was changed and the institution was reorganized as Loyola University.

# ST. JOSEPH'S COLLEGE

Cincinnati, Ohio

DATE OF FOUNDING: 1871

FOUNDER: Congregation of the Holy Cross

DATE OF CHARTER: 1881

St. Joseph's College was opened by the Brothers of Holy Cross and for ten years was conducted as an academy. In 1881 the Priests of Holy Cross assumed control of the college and introduced college courses. One hundred and sixty students enrolled in the college department in 1881. Although during its first thirty or forty years the college prospered, only twenty-five students enrolled in 1920. In 1921 the college was closed.

# ST. JOHN'S COLLEGE

Prairie du Chien, Wisconsin

DATE OF FOUNDING: 1871

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: never chartered

The object of St. John's was to offer the youth of Prairie du Chien "and the entire Northwest a thorough education based on Catholic principles." The course of studies, according to the school's announcements, embraced all that was usually taught in colleges. The school was closed in 1880.

#### CHRISTIAN BROTHERS COLLEGE

Memphis, Tennessee

DATE OF FOUNDING: 1871

FOUNDER: Brother Maurelian, F.S.C.

DATE OF CHARTER: 1872

When fire destroyed the Brothers' academy in Chicago, they accepted the invitation of the Bishop of Nashville to open a school in Memphis. A college was established and high school and college courses were offered until 1917 when the college department was closed. From 1917 to 1940 high school courses were offered. In 1940 the college department was restored.

# ST. MICHAEL'S COLLEGE

Portland, Oregon

DATE OF FOUNDING: 1871

FOUNDER: Archbishop Francis N. Blanchett DATE OF CHARTER: no record of charter

St. Michael's College opened with ninety pupils. The course included astronomy, natural philosophy, chemistry, bookkeeping, Latin, German, French, vocal and instrumental music. The college announced that it had a brass band, a telegraph, a philosophical apparatus (a scientific cabinet), and a printing office. The students published a monthly paper called the Archangel. Although the college was managed by the priests of the diocese for most of its history, the Christian Brothers were in charge of the school in 1892. St. Michael's passed out of existence in 1895.

# ECCLESIASTICAL COLLEGE OF ST. LAWRENCE BRUNDUSIUM

Calvary, Wisconsin

DATE OF FOUNDING: 1871

FOUNDER: Order of Friars Minor Capuchin DATE OF CHARTER: no record of charter

Before 1892 all of the classical and modern branches of learning were taught to lay and ecclesiastical students at this college. After 1892 lay students were not admitted, and the college department was closed.

#### PIO NONO COLLEGE

St. Francis, Wisconsin

DATE OF FOUNDING: 1871

FOUNDER: Bishop John M. Henni

DATE OF CHARTER: 1872

The course of studies at Pio Nono embraced the usual branches taught in colleges "for imparting a practical business education." In addition to the English and German languages which were taught, the course included: mathematics, geography, ancient and modern history, drawing, penmanship, piano, and violin. Telegraphy was studied in connection "with a regular telegraph office of Western Union Company in the house." The college announcements promised that particular attention was given to bookkeeping. Pio Nono College was merged with the Catholic Normal School in 1913.

# COLLEGE OF OUR LADY OF THE SACRED HEART

Watertown, Wisconsin

DATE OF FOUNDING: 1872

FOUNDER: William Corby, C.S.C.

DATE OF CHARTER: 1873

The college was founded and conducted by the Congregation of the Holy Cross. Before 1887 it was a general college, but after this year the institution became a school for postulant Brothers. In 1891 the college was reopened to lay students. After 1920 only those students who intended to become Brothers of Holy Cross were admitted.

#### ST. MARY'S COLLEGE

New Orleans, Louisiana

DATE OF FOUNDING: 1872

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: never chartered

St. Mary's was conducted by the Christian Brothers. There were eight teachers and one hundred and ninety students at the school in 1876. St. Mary's was closed in 1879.

#### ST. BONAVENTURE'S COLLEGE

(St. Bonaventure's Lyceum) Terre Haute, Indiana

DATE OF FOUNDING: 1872

FOUNDER: P. N. Graziani, O.M.C. DATE OF CHARTER: no record of charter

Although St. Bonaventure's did not open as a college, a college program was offered before the school went out of existence in 1888.

#### SACRED HEART COLLEGE

San Francisco, California

DATE OF FOUNDING: 1873

FOUNDER: Brother Justin, F.S.C.

DATE OF CHARTER: 1875

This college was opened by the Christian Brothers to offer greater opportunity for Catholic higher education in San Francisco. The original college building was destroyed by fire in 1906 and the school was moved to a new location. College courses were suspended after 1928.

#### PIO NONO COLLEGE

Macon, Georgia

DATE OF FOUNDING: 1874

FOUNDER: Bishop William H. Gross

DATE OF CHARTER: 1875

Pio Nono was conducted by the diocesan clergy. After a satisfactory opening the college began to decline. From seventy day students and thirty boarders, twelve of them seminarians, in 1877, the enrollment dropped to twenty in 1882. In order to save the school the Bishop assumed the presidency of the college, but he was unable to improve its situation. Pio Nono closed in 1888.

#### GERMANTOWN DAY COLLEGE

Germantown, Pennsylvania

DATE OF FOUNDING: 1874

FOUNDER: Congregation of the Missions

DATE OF CHARTER: no record of college charter

This college was managed by the Vincentians and was attached to St. Vincent's Seminary. Twenty-one day students attended the school in 1879. The college was closed in 1883.

# ST. JOSEPH'S COLLEGE

Rohnerville, California

DATE OF FOUNDING: 1874

FOUNDER: Congregation of the Precious Blood

DATE OF CHARTER: never chartered

No details are known regarding this college. It was closed in 1879.

# ST. JOSEPH'S COLLEGE

Cleveland, Ohio

DATE OF FOUNDING: 1875

FOUNDER: Kilian Schloesser, O.F.M.

DATE OF CHARTER: 1878

St. Joseph's College opened with twenty-four students and three teachers. It was a day school exclusively. Because the Franciscan priests who conducted the school could not be spared, the college was closed in 1879.

# MT. ST. JOSEPH'S COLLEGE

Baltimore, Maryland

DATE OF FOUNDING: 1876
FOUNDER: Xaverian Brothers
DATE OF CHARTER: 1876

Mt. St. Joseph's offered classical and commercial courses from its opening, but a regular college program was not organized until about 1910. The college department was closed about 1915, and the school continued as a high school.

# ST. PATRICK'S COLLEGE

Walla Walla, Washington

DATE OF FOUNDING: 1876

FOUNDER: Father Thomas Duffy

DATE OF CHARTER: no record of charter

The founder and lay teachers conducted this high school and college. In 1890 the college department was suspended.

# COLLEGE OF ST. IGNATIUS

Mankato, Minnesota

DATE OF FOUNDING: 1876
FOUNDER: Society of Jesus

DATE OF CHARTER: never chartered

The details of this college's history are not available. The school was closed in 1879.

# ST. JOSEPH'S COLLEGE

Denver, Colorado

DATE OF FOUNDING: 1876 FOUNDER: unknown

DATE OF CHARTER: never chartered

Little is known of this college's history. It was closed in 1881.

## ST. MARY'S COLLEGE

(Las Vegas College) Las Vegas, New Mexico

DATE OF FOUNDING: 1877
FOUNDER: Society of Jesus
DATE OF CHARTER: 1881

The prospectus of St. Mary's appeared in both Spanish and English. In keeping with the special needs of the Territory of New Mexico, the college offered a course of studies which was mainly commercial. Both preparatory and collegiate dapartments were maintained. St. Mary's was merged with Sacred Heart College, Morrison, Colorado, in 1887 and moved to Denver to become Regis College.

#### UNIVERSITY OF DETROIT

(Detroit College)
Detroit, Michigan

DATE OF FOUNDING: 1877

FOUNDER: Bishop John B. Miege, S.J.

DATE OF CHARTER: 1881

At the invitation of Bishop Borgess of Detroit, the Jesuits came to Detroit to open a school. The local superior and the founder of the school, Bishop Miege, had received episcopal orders as Vicar Apostolic of the Indian Territory, but he resigned after having served twenty years in charge of the vicariate. Bishop Miege opened Detroit College with high school and college departments for day students and boarders. In 1911 the college was reorganized and a university charter was granted by the state.

#### ST. PATRICK'S COLLEGE

Sacramento, California

DATE OF FOUNDING: 1878

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: no record of charter

St. Patrick's enrolled two hundred students in 1879, although it is unlikely that more than fifty were in the college department. The school was reduced to a high school in 1887 and took the name of St. Joseph's or Sacramento Institute.

# **NEW SUBIACO COLLEGE**

(St. Benedict's College) Subiaco, Arkansas

DATE OF FOUNDING: 1878

FOUNDER: Order of St. Benedict

DATE OF CHARTER: 1881

A college was conducted in connection with New Subiaco Abbey until about 1930.

## GUADALUPE COLLEGE

Seguin, Texas

DATE OF FOUNDING: 1878 FOUNDER: L. Manci, S.J.

DATE OF CHARTER: no record of charter

Guadalupe College was closed about 1890.

# ST. PETER'S COLLEGE

Jersey City, New Jersey

date of founding: 1878 founder: Society of Jesus date of charter: 1872

On April 3, 1872, the Senate and General Assembly of the state of New Jersey incorporated St. Peter's College, Jersey City, and conferred upon it the right to "appoint professors and provide instruction in the arts, sciences, law, literature, and medicine, and to exercise all the powers, functions, and prerogatives of a University." St. Peter's opened in 1878. The college was closed during World War I. It reopened in 1930.

#### BELMONT ABBEY COLLEGE

(St. Mary's College) Belmont, North Carolina

DATE OF FOUNDING: 1878

FOUNDER: Order of St. Benedict

DATE OF CHARTER: 1886

Opened as St. Mary's College, the title Belmont Abbey College was adopted in 1916.

# DUQUESNE UNIVERSITY

(Catholic College of the Holy Ghost) (Pittsburgh Catholic College) Pittsburgh, Pennsylvania

DATE OF FOUNDING: 1878

FOUNDER: Congregation of the Holy Chost and of the Immaculate Heart

of Mary.

DATE OF CHARTER: 1881

The school was opened as a liberal arts college. In 1911 a university charter was obtained from the state and the name of the college was changed to Duquesne University.

#### THE CREIGHTON UNIVERSITY

(Creighton, College) Omaha, Nebraska

date of founding: 1878 founder: Society of Jesus date of charter: 1879

Mrs. Lucretia Creighton, wife of Edward Creighton, directed in her will that the executors of her estate erect buildings for a college and turn the buildings over to the Bishop of Omaha. Not more than one half of the \$100,000 set aside in her will was to be used for buildings. The remainder was to be invested, the income to be used to maintain the college. The Bishop of Omaha entrusted the college to the Jesuits who conducted Creighton for many years without charging tuition. Creighton was a college of liberal arts and sciences for fourteen years. In 1892 a medical college was added and the school became a university.

# CAMPION COLLEGE OF THE SACRED HEART

(The College of the Most Sacred Heart)
Prairie du Chien, Wisconsin

date of founding: 1880 founder: Society of Jesus date of charter: 1913

German Jesuits opened The College of the Most Sacred Heart in 1880 to students seeking a classical or commercial education. From 1888 to 1898 the college department was closed; the buildings were used for the novitiate and juniorate of the German Jesuits in America. In 1898 lay students were again admitted. In 1907 the management of the college passed to the Jesuits of the Missouri Province and the name of the college was changed to Campion College of the Sacred Heart. The college department was closed in 1925.

# ST. JOSEPH'S COLLEGE

(St. Joseph's College and Diocesan Seminary) Victoria, Texas

DATE OF FOUNDING: 1880

FOUNDER: Bishop Anthony Pellicer
DATE OF CHARTER: no record of charter

St. Joseph's was opened as a college and seminary and was conducted by the clergy of the diocese. In 1904 the school had to be closed because the Bishop could not staff it. In 1907 St. Joseph's was reopened by the Brothers of Mary; the seminary at St. Joseph's was not revived. By 1920 St. Joseph's College was known only as St. Joseph's School and no college courses were offered.

# ST. AMBROSE COLLEGE

(St. Ambrose Seminary)
Davenport, Iowa

DATE OF FOUNDING: 1882

FOUNDER: Bishop John McMullen

DATE OF CHARTER: 1885

St. Ambrose was conducted as a seminary until 1908, when the school developed a college course and lay students were admitted. The college is under diocesan control.

## ST. IGNATIUS COLLEGE

Pend d'Oreilles Mission, Montana

DATE OF FOUNDING: 1882 FOUNDER: Society of Jesus

DATE OF CHARTER: never chartered

The college enrolled seventy-five students in 1885. St. Ignatius was not listed as a college after 1889.

# ST. THOMAS AQUINAS COLLEGE

Cambridgeport, Massachusetts

DATE OF FOUNDING: 1882

FOUNDER: Father Thomas Scully DATE OF CHARTER: never chartered

St. Thomas was a parish college; tuition was free to members of the parish. In the 1880's the college had five teachers and sixty students. St. Thomas Aquinas College was closed about the time of World War I.

### ST. MARY'S COMMERCIAL COLLEGE

New Orleans, Louisiana

DATE OF FOUNDING: 1882

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: no record of charter

A commercial program was offered by this college until it was closed in 1889.

#### THIBODAUX COLLEGE

Thibodaux, Louisiana

DATE OF FOUNDING: 1883

FOUNDER: Father Charles Menard DATE OF CHARTER: never chartered

Thibodaux was a parish college. It passed out of existence by 1896.

## CONCEPTION COLLEGE

Conception, Missouri

DATE OF FOUNDING: 1883

FOUNDER: Order of St. Benedict

DATE OF CHARTER: 1887

From the time of its opening to 1932, Conception College offered regular classical, commercial, and ecclesiastical courses. In 1932 the senior college department was closed and Conception became a Catholic junior college for boys.

#### SACRED HEART COLLEGE

Morrison, Colorado

DATE OF FOUNDING: 1884
FOUNDER: Society of Jesus

DATE OF CHARTER: no record of charter

The Jesuits from the Province of Naples established this institution as a combination day and boarding school. It was closed in 1888.

#### THE CATHOLIC UNIVERSITY OF AMERICA

Washington, D. C.

DATE OF FOUNDING: 1884

FOUNDER: Bishops of the United States

DATE OF CHARTER: 1887

The Catholic University of America was founded by the bishops of the United States at the Third Plenary Council in 1884. Instruction began at the University in 1889.\*

#### COLLEGE OF THE SACRED HEART

Vineland, New Jersey

DATE OF FOUNDING: 1884

FOUNDER: Bishop Michael J. O'Farrell

DATE OF CHARTER: 1887

This college offered theological, classical, scientific, and commercial courses. After its founding, it was committed to the care of the Fathers of Mercy. The school was closed in the early 1900's.

#### ST. ALOYSIUS' COLLEGE

Helena, Montana

DATE OF FOUNDING: 1884

FOUNDER: Bishop John B. Brondel

DATE OF CHARTER: 1886

St. Aloysius' College was a day school which offered a combination high school and college program. The school was reduced to a high school in 1904.

## ST. JOSEPH'S COLLEGE

San Jose, California

DATE OF FOUNDING: 1884
FOUNDER: Society of Jesus
DATE OF CHARTER: 1885

St. Joseph's was a day college. In 1890 the course of study embraced Greek,

<sup>\*</sup> See supra, pp. 223-235.

306 APPENDIX A

Latin, English, rhetoric, poetry, elocution, history, geography, penmanship, arithmetic, bookkeeping, and mathematics. The catalogue for this year announced: "other branches will be added in the course of time." A separate college course was organized in 1892. According to the catalogue, instruction at St. Joseph's was "entirely free of charge." The college was closed in 1896.

#### ST. MARY'S COLLEGE

(St. Patrick's College) Stockton, California

DATE OF FOUNDING: 1884 FOUNDER: Brothers of Mary

DATE OF CHARTER: no record of charter

Founded as St. Patrick's, the name of this school was changed to St. Mary's in 1889. After 1892 college courses were not offered.

## **AQUINAS COLLEGE**

(St. Patrick's College) (Catholic College of Columbus) Columbus, Ohio

DATE OF FOUNDING: 1884

FOUNDER: Order of Friars Preachers

DATE OF CHARTER: 1884

The Dominicans opened a classical and commercial college in 1884. This college, the Catholic College of Columbus, was closed in 1891. The college was reopened in 1905 as St. Patrick's College; it was renamed Aquinas College in 1923. The college was closed in 1927.

## ST. JOSEPH'S COLLEGE

Burlington, Vermont

DATE OF FOUNDING: 1884

FOUNDER: Bishop L. De Goesbriand DATE OF CHARTER: no record of charter

St. Joseph's offered classical and commercial courses to forty-six boarders and twenty-nine day students in 1885. The institution was reduced to a high school in 1892.

#### ST. MARY'S COLLEGE

(Sts. Cyril and Methodius Seminary) Orchard Lake, Michigan

DATE OF FOUNDING: 1885

FOUNDER: Father Joseph Dabrowski

DATE OF CHARTER: 1927

This college, popularly known as the Polish Seminary, was intended for ecclesiastical students, although some lay students were admitted. In 1909 the college was moved from Detroit to its present location and the name of the college was changed to St. Mary's.

### ST. THOMAS COLLEGE

(St. Thomas Aquinas Seminary) St. Paul, Minnesota

DATE OF FOUNDING: 1885

FOUNDER: Archbishop John Ireland

DATE OF CHARTER: 1894

St. Thomas College began as a seminary, but even as a seminary it was open to lay students. Theology, philosophy, and a six-year course in classics comprised the curriculum before 1894, when the college and seminary were separated. The college was first conducted by diocesan clergy, then for ten years by the Congregation of the Holy Cross, and then reverted to operation by the diocesan clergy.

#### ST. EDWARD'S UNVERSITY

(St. Edward's College) Austin, Texas

DATE OF FOUNDING: 1885

FOUNDER: Congregation of the Holy Cross

DATE OF CHARTER: 1885

Although a school was conducted as early as 1876, a college course was not offered at St. Edward's until 1885. Five priests of the Congregation of the Holy Cross created an educational corporation which was chartered by the state of Texas in 1885. The original charter was valid for fifty years; when a new charter was drawn up in 1925 the name of the school was changed to St. Edward's University. The charter empowered the university to grant degrees in art, science, law, medicine, theology, or in those fields in which degrees are usually conferred by other universities in the United States.

#### ST. MARY'S COLLEGE

Portland, Oregon

DATE OF FOUNDING: 1886

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: no record of charter

No details are available on the history of this college. It was closed around 1910.

## JOHN CARROLL UNIVERSITY

(St. Ignatius College) Cleveland, Ohio

DATE OF FOUNDING: 1886
FOUNDER: John Neustich, S.J.
DATE OF CHARTER: 1890

The German Jesuits established St. Ignatius College; in 1907 the college was transferred to the control of the Missouri Province. A new charter in 1923 permitted the use of the title Cleveland University. For a short time the school was called St. Ignatius College of Cleveland University, but this name was relinquished when the city announced a plan to establish a municipal college. The name John Carroll University was adopted in 1925.

#### VAN BUREN COLLEGE

(St. Mary's College) (College du Saint Nom de Marie) Van Buren, Maine

DATE OF FOUNDING: 1887
FOUNDER: Society of Mary
DATE OF CHARTER: 1889

Van Buren College was reduced to a high school in 1917.

## MOUNT ANGEL COLLEGE

(Mt. St. Angel College and Seminary)
(St. Joseph's College)
St. Benedict, Oregon

DATE OF FOUNDING: 1887
FOUNDER: Order of St. Benedict
DATE OF CHARTER: 1887

From its founding in 1887 to 1948 Mount Angel College offered classical and commercial courses to high school and college students. In 1948 the college department was closed and Mount Angel continued as a seminary.

#### **GONZAGA UNIVERSITY**

(Gonzaga College) Spokane, Washington

DATE OF FOUNDING: 1887

FOUNDER: Joseph M. Cataldo, S.J.

DATE OF CHARTER: 1894

A boarding college was established by the Jesuits of the Province of Turin in 1887. The name Gonzaga University has been used since 1912.

### ST. PROCOPIUS COLLEGE

Lisle, Illinois

DATE OF FOUNDING: 1887

FOUNDER: Rt. Rev. Nepomucene Jaeger, O.S.B.

DATE OF CHARTER: 1890

The original location of St. Procopius was Chicago where the college was open to day students only. In 1901 it was moved to the country, near Lisle.

### ALL HALLOWS' COLLEGE

Salt Lake City, Utah

DATE OF FOUNDING: 1888

FOUNDER: Bishop Lawrence Scanlan

DATE OF CHARTER: 1890

All Hallows' College opened with the bishop as president and selected members of the diocesan clergy as teachers. In 1889, eighty-five boarders and eighty day students attended the college. The control of the college was transferred to the Society of Mary in 1890. The college was closed just before World War I.

#### REGIS COLLEGE

(Sacred Heart College) Denver, Colorado

**DATE OF FOUNDING:** 1888 **FOUNDER:** Society of Jesus **DATE OF CHARTER:** 1889

A combination day and boarding college was established in Denver by merging Las Vegas College and Sacred Heart College, Morrison. The name Regis College was taken in 1921.

#### ST. ANSELM'S COLLEGE

Manchester, New Hampshire

DATE OF FOUNDING: 1889

FOUNDER: Order of St. Benedict

DATE OF CHARTER: 1895

St. Anselm's was opened as a day and boarding college. It is still operating as a college.

## ST. JOSEPH'S COLLEGE

Collegeville, Indiana

DATE OF FOUNDING: 1889

FOUNDER: Henry Drees, C.PP.S.

DATE OF CHARTER: 1889

From 1891, when St. Joseph's admitted its first students, to 1925, the college operated as a preparatory seminary and junior college. From 1925 to 1931 the school was a minor seminary and admitted students preparing for the priesthood. In 1936 St. Joseph's was reorganized as a senior college.

## ST. STANISLAUS COLLEGE

Chicago, Illinois

DATE OF FOUNDING: 1889

FOUNDER: Congregation of the Resurrection

DATE OF CHARTER: 1890

St. Stanislaus College was conducted by the Resurrectionist Fathers. There is no report of the college after 1913.

## ST. BEDE'S COLLEGE

Peru, Illinois

DATE OF FOUNDING: 1889

FOUNDER: Rt. Rev. Andrew Hintenach, O.S.B.

DATE OF CHARTER: 1890

St. Bede's College, comprising an academy, college, and seminary, was opened as a boarding school in 1891. For a number of years St. Bede's was operated as a regular college and it is still empowered by its charter to offer a full college course, but in recent years the college has offered only a junior-college curriculum.

#### ST. LEO'S COLLEGE

(St. Leo's Military College) St. Leo, Florida

DATE OF FOUNDING: 1890

FOUNDER: Order of St. Benedict

DATE OF CHARTER: 1891

St. Leo's opened as a military academy and college. The word "military" was dropped from the title after 1903. The college was not reported after 1909.

### HOLY CROSS COLLEGE

(St. Isidore's College) New Orleans, Louisiana

DATE OF FOUNDING: 1890

FOUNDER: Congregation of the Holy Cross DATE OF CHARTER: no record of charter

Holy Cross College admitted sixty boarders and ten day students in 1891. Its annual enrollment did not go much higher than this during the twenty-five years of the college's existence.

## JASPER COLLEGE

Jasper, Indiana

DATE OF FOUNDING: 1890

FOUNDER: Order of St. Benedict

DATE OF CHARTER: no record of charter

Jasper College was an extension of St. Meinrad's College. It was merged with St. Meinrad's in 1904 and became the commercial department of St. Meinrad's.

#### ST. LOUIS COLLEGE

San Antonio, Texas

DATE OF FOUNDING: 1891 FOUNDER: Society of Mary

DATE OF CHARTER: no record of charter

St. Louis College was the boarding college of St. Mary's College in San Antonio. It was merged with the parent institution in 1923 to form St. Mary's University of San Antonio.

#### SEATTLE UNIVERSITY

(School of the Immaculate Conception)
Seattle, Washington

DATE OF FOUNDING: 1891 FOUNDER: Society of Jesus DATE OF CHARTER: 1898

Seattle University was founded as the School of the Immaculate Conception. A college department was opened in 1900. The name of the college was changed to Seattle College in 1898. In 1948 a university charter was obtained from the state and the name of the college was changed to Seattle University.

#### UNIVERSITY OF SCRANTON

(St. Thomas College) Scranton, Pennsylvania

DATE OF FOUNDING: 1891

FOUNDER: Bishop William O'Hara

DATE OF CHARTER: 1923

The University of Scranton was founded as St. Thomas College. The college was conducted first by the priests and seminarians of the diocese and then by the Xaverian Brothers. In 1897 the Christian Brothers were given control of the school and they managed it until 1942. The college was transferred to the Jesuits in 1942. The name of the college was changed to the University of Scranton in 1938.

#### SACRED HEART COLLEGE

Sacred Heart, Oklahoma

DATE OF FOUNDING: 1892
FOUNDER: Order of St. Benedict

DATE OF CHARTER: never chartered

Sacred Heart College was a missionary college conducted by the Benedictines. The college was closed in 1901.

## ST. JOSEPH'S COMMERCIAL COLLEGE

(St. Joseph's College) Detroit, Michigan

DATE OF FOUNDING: 1892

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: never chartered

Although St. Joseph's was reported as a college, it is not clear whether a full college course was ever offered. The classical or college department was

closed in 1912. The school is now operated by the Christian Brothers as an academic and commercial high school.

#### ST. BERNARD'S COLLEGE

Cullman, Alabama

DATE OF FOUNDING: 1892

FOUNDER: Order of St. Benedict

DATE OF CHARTER: 1893

St. Bernard's was operated as a regular college until the middle 1930's. Since then only a junior-college curriculum has been offered.

## ST. FRANCIS XAVIER'S COLLEGE

Alexandria, Louisiana

DATE OF FOUNDING: 1894

FOUNDER: Brothers of the Sacred Heart DATE OF CHARTER: never chartered

The college department was closed in 1900.

### ST. JOSEPH'S COLLEGE

Springfield, Missouri

DATE OF FOUNDING: 1894

FOUNDER: Order of St. Benedict DATE OF CHARTER: never chartered

St. Joseph's College was closed in 1898.

## ST. JOSEPH'S COLLEGE

Lowell, Massachusetts

DATE OF FOUNDING: 1894

FOUNDER: Little Brothers of Mary

This college was reduced to a high school in 1902.

## ST. MARTIN'S COLLEGE

Olympia, Washington

DATE OF FOUNDING: 1895

FOUNDER: Order of St. Benedict

DATE OF CHARTER: 1897

St. Martin's was established as a junior college. The college course was expanded to four years in 1937.

# HOLY ANGELS' COLLEGE AND PREPARATORY SEMINARY OF THE OBLATES OF MARY

Buffalo, New York

DATE OF FOUNDING: 1896

FOUNDER: Oblates of Mary Immaculate

DATE OF CHARTER: 1898

This day and boarding college offered a classical and commercial curriculum. Lay students were not admitted as boarders. By 1908 the college received only those students who desired to become missionary priests in the Congregation of the Oblates of Mary Immaculate.

#### INSTITUTE OF OUR LADY OF LOURDES

Seattle, Washington

DATE OF FOUNDING: 1896

FOUNDER: Brothers of Our Lady of Lourdes

DATE OF CHARTER: never chartered

Forty college students were reported in attendance in 1897. The college was reduced to a high school in 1904.

#### ST. NORBERT'S COLLEGE

West De Pere, Wisconsin

DATE OF FOUNDING: 1898

FOUNDER: Order of Premonstratensians

DATE OF CHARTER: 1898

St. Norbert's first curriculum was a combination high school and college course. A separate college department was established in the 1920's.

#### DE PAUL UNIVERSITY

(St. Vincent's College) Chicago, Illinois

DATE OF FOUNDING: 1898

FOUNDER: Congregation of the Missions
DATE OF CHARTER: 1898, rechartered in 1907

The first establishment of the Vincentians in the United States was St. Mary's Seminary, Perryville, Missouri, opened in 1818. A half century later the Vincentians came to Chicago to open the parish of St. Vincent de Paul. Some twenty years later, Archbishop Feehan asked the Vincentians to open a college for men in Chicago. St. Vincent's College was opened on September 5, 1898, with a student body of seventy-two and a faculty of ten. In 1907 a new charter authorized the use of the name De Paul University. In 1914 De Paul admitted women to the regular college courses. De Paul was the first Catholic college to become fully coeducational.

## ST. JOHN'S UNIVERSITY

(St. John's College) (St. John Berchmans' College) Toledo, Ohio

pate of founding: 1898 founder: Society of Jesus date of charter: 1900

The college was founded as St. John Berchmans'; the name was changed to St. John's College in 1900. In 1903 the title St. John's University was adopted. A law department was opened in 1909 and closed in 1914. St. John's University was closed at the end of the 1935–1936 school year.

## ST. GALL'S COLLEGE

Devil's Lake, North Dakota

DATE OF FOUNDING: 1898

FOUNDER: Vincent Wehrle, O.S.B. DATE OF CHARTER: never chartered

This school advertised elementary, high school, and college programs. The college courses were classical and commercial. The school was closed in 1904.

#### ST. MARY'S COLLEGE

Richardton, North Dakota

DATE OF FOUNDING: 1899

FOUNDER: Vincent Wehrle, O.S.B.

DATE OF CHARTER: 1903

St. Mary's was opened as a day and boarding college by the Benedictines. From 1924 to 1928 the school was closed. It reopened as a junior college in the 1930's. It is now a major seminary.

## 3. CATHOLIC COLLEGES FOR MEN, 1900 TO 1957

Seventy-three Catholic colleges for men were founded during the period 1900 to 1957; twenty-eight were permanent. Brief historical sketches of these colleges will be given in this section.

#### ST. BASIL'S COLLEGE

Waco, Texas

date of founding: 1900

FOUNDER: Congregation of St. Basil DATE OF CHARTER: no record of charter

The college opened with fifty students and three teachers. St. Basil's was closed about 1915

#### ST. ALOYSIUS COMMERCIAL COLLEGE

Vicksburg, Mississippi

DATE OF FOUNDING: 1900

FOUNDER: Brothers of the Sacred Heart DATE OF CHARTER: never chartered

St. Alovsius was closed in 1905.

#### SACRED HEART COLLEGE

Woonsocket, Rhode Island

DATE OF FOUNDING: 1900

FOUNDER: Brothers of the Sacred Heart DATE OF CHARTER: never chartered

This college was reduced to a high school in 1910.

## OLD POINTE COMFORT COLLEGE

Fort Monroe, Virginia

DATE OF FOUNDING: 1900 FOUNDER: Xaverian Brothers

DATE OF CHARTER: never chartered

Old Pointe Comfort was closed as a college about 1915.

## ALBERTUS MAGNUS UNIVERSITY

Wichita, Kansas

DATE OF FOUNDING: 1900

FOUNDER: unknown

DATE OF CHARTER: no charter

This college was listed in the Report of the United States Commissioner of Education, 1900–1901. It was not listed in 1902 in the Report and it was never listed in the Catholic Directories.

#### SACRED HEART COLLEGE

Augusta, Georgia

DATE OF FOUNDING: 1900 FOUNDER: Society of Jesus

DATE OF CHARTER: no record of charter

This college in Georgia was closed in 1917 because of lack of patronage.

#### UNIVERSITY OF PORTLAND

(Columbia College)
Portland, Oregon

DATE OF FOUNDING: 1901

FOUNDER: Bishop Alexander A. Christie

DATE OF CHARTER: 1901

Founded as Columbia College by Bishop Christie, the college was transferred to the Congregation of the Holy Cross before the end of its first year. In 1935 the title University of Portland was adopted. In 1951 the university became coeducational in all departments.

#### CALVERT HALL COLLEGE

Baltimore, Maryland

DATE OF FOUNDING: 1902

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: no record of charter

Calvert Hall College offered high school and college courses. The college department was closed about 1914.

#### ST. CYRIL'S COLLEGE

Chicago, Illinois

DATE OF FOUNDING: 1902

FOUNDER: Order of Our Lady of Mt. Carmel DATE OF CHARTER: no record of charter

St. Cyril's College was conducted by the Carmelite Fathers. The college was closed between 1915 and 1920.

#### ST. ALOYSIUS COLLEGE

New Orleans, Louisiana

DATE OF FOUNDING: 1902

FOUNDER: Brothers of the Sacred Heart DATE OF CHARTER: never chartered

It is not clear whether St. Aloysius ever offered a full college course. The school did not function as a college after 1912.

#### ST. THOMAS COLLEGE

Houston, Texas

date of founding: 1902

FOUNDER: Congregation of St. Basil

DATE OF CHARTER: 1904

St. Thomas College was reduced to a high school in 1921.

#### COLLEGE OF THE MARIST FATHERS

Atlanta, Georgia

DATE OF FOUNDING: 1902 FOUNDER: Society of Mary

DATE OF CHARTER: no record of charter

This college did not function after 1918.

#### LOYOLA UNIVERSITY

(Loyola College) New Orleans, Louisiana

DATE OF FOUNDING: 1904 FOUNDER: Society of Jesus DATE OF CHARTER: 1912

In 1904 a Jesuit academy and college was opened on St. Charles Avenue. This institution, together with the College of the Immaculate Conception, was known as Loyola College. In 1911 the College of the Immaculate Conception was merged with Loyola College and the building of the former college was used for a Jesuit high school. In 1911 the college became Loyola University. A university charter was obtained in 1912.

#### ST. MICHAEL'S COLLEGE

(St. Michael's Classical and Commercial College) (St. Michael's Institute) Winooski Park, Vermont

DATE OF FOUNDING: 1904

FOUNDER: Society of St. Edmund

DATE OF CHARTER: 1907

The founders of St. Michael's were exiles from France. They came to Vermont in 1902, and in 1904 established a school known as St. Michael's Institute. The first class consisted of thirty-four students. Within a few years a charter was obtained from the state and the title of the school was changed to include the word "college."

#### ASSUMPTION COLLEGE

Worcester, Massachusetts

DATE OF FOUNDING: 1904

FOUNDER: Congregation of the Augustinians of the Assumption

DATE OF CHARTER: 1917 and 1950

Assumption College opened as a high school for boys. College courses were introduced in 1911. A charter permitting the college to grant the bachelor of arts degree was granted by the state in 1917. A general charter was given to the college in 1950.

## ST. JOSEPH'S COLLEGE

Covington, Louisiana

DATE OF FOUNDING: 1904

FOUNDER: Order of St. Benedict

DATE OF CHARTER: no record of charter

St. Joseph's enrolled ninety students in 1906. The college was converted into a diocesan seminary in 1910.

### ST. BONAVENTURE'S COLLEGE

Pulaski, Wisconsin

DATE OF FOUNDING: 1904

FOUNDER: Order of Friars Minor DATE OF CHARTER: never chartered

St. Bonaventure's College was opened by the Franciscans; it was intended to accommodate students who aspired to the priesthood and to the Franciscan Order, although a few lay students were admitted. The college department was closed about 1915 and the school continued as a minor seminary.

## ST. JOHN BERCHMANS' COLLEGE

Shreveport, Louisiana

DATE OF FOUNDING: 1904
FOUNDER: Society of Jesus

DATE OF CHARTER: no record of charter

St. John's was closed about 1914.

#### CORPUS CHRISTI COLLEGE

(Corpus Christi Lyceum and University)
Galesburg, Illinois

DATE OF FOUNDING: 1904
FOUNDER: Institute of Charity
DATE OF CHARTER: 1907

This college was conducted by the Fathers of the Order of Charity (Rosminians). There is no record of the college after 1918.

### ST. JOSEPH'S COLLEGE

(Nazareth College) Muskogee, Oklahoma

DATE OF FOUNDING: 1904

FOUNDER: Brothers of the Sacred Heart DATE OF CHARTER: never chartered

St. Joseph's was a commercial college; it was closed about 1910.

## ST. JOSEPH'S ITALIAN SEMINARY AND COLLEGE

(St. Joseph's Salesian College) Troy, New York

DATE OF FOUNDING: 1904

FOUNDER: Society of St. Francis de Sales DATE OF CHARTER: never chartered

St. Joseph's was founded and conducted by the Salesians of St. John Bosco. Sixteen students were admitted the first year; the college was closed about 1910.

#### ST. PATRICK'S COMMERCIAL COLLEGE

Chicago, Illinois

DATE OF FOUNDING: 1905

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: never chartered

This college was reduced to a high school in 1910.

#### BENEDICTINE COLLEGE

Pueblo, Colorado

DATE OF FOUNDING: 1905

FOUNDER: Order of St. Benedict DATE OF CHARTER: never chartered

There is no record of this college after 1912.

#### BENEDICTINE COLLEGE

Savannah, Georgia

DATE OF FOUNDING: 1905

FOUNDER: Order of St. Benedict DATE OF CHARTER: never chartered

The Benedictines opened a classical and commercial college in Savannah in

1905. The college was closed about 1916.

#### UNIVERSITY OF DALLAS

Dallas, Texas

DATE OF FOUNDING: 1906

FOUNDER: Congregation of the Missions

DATE OF CHARTER: 1906

The University of Dallas was founded and conducted by the Vincentians;

it was closed in 1928.

#### CHRISTIAN BROTHERS COLLEGE

Sacramento, California

DATE OF FOUNDING: 1907

FOUNDER: Brothers of the Christian Schools

DATE OF CHARTER: never chartered

The college department was closed in 1912.

#### SACRED HEART COLLEGE

Tampa, Florida

DATE OF FOUNDING: 1907
FOUNDER: Society of Jesus

DATE OF CHARTER: no record of charter

This college was closed during World War I.

#### ST. RITA'S COLLEGE

Chicago, Illinois

DATE OF FOUNDING: 1907

FOUNDER: Order of Hermits of St. Augustine

DATE OF CHARTER: 1910

The college was closed by 1921.

## ST. JOHN'S COLLEGE

Mansura, Louisiana

DATE OF FOUNDING: 1908

FOUNDER: Brothers of the Sacred Heart

DATE OF CHARTER: 1908

The college department of this school was closed in 1911, although the institution continued as a high school.

#### SPALDING COLLEGE

Spalding, Nebraska

DATE OF FOUNDING: 1908

FOUNDER: Third Order Regular of St. Francis

DATE OF CHARTER: 1909

Spalding College offered classical, commercial, and agricultural courses for boarding and day students. The school was closed in 1918.

#### CATHOLIC COLLEGE — GIBBONS HALL

Kalamazoo, Michigan

DATE OF FOUNDING: 1908

FOUNDER: Congregation of St. Basil DATE OF CHARTER: no record of charter

The college department at this school did not survive 1910.

#### **BROOKLYN COLLEGE**

Brooklyn, New York

DATE OF FOUNDING: 1908 FOUNDER: Society of Jesus DATE OF CHARTER: 1908

Brooklyn College was a day school which offered both high school and college courses. The school was closed in 1924.

#### LITTLE ROCK COLLEGE

Little Rock, Arkansas

DATE OF FOUNDING: 1908

FOUNDER: Bishop John B. Morris

DATE OF CHARTER: 1909

Little Rock College was conducted by the clergy of the diocese. The college was closed in 1940.

## ST. JOSEPH'S COLLEGE

(St. Joseph's Military College) (Hays Catholic College)

Hays, Kansas

DATE OF FOUNDING: 1908

FOUNDER: Order of Friars Minor Capuchin

DATE OF CHARTER: 1909

St. Joseph's College was conducted by the Capuchin Fathers. The college was closed in 1952.

## ST. JOHN KANTY COLLEGE

Erie, Pennsylvania

DATE OF FOUNDING: 1909

FOUNDER: Congregation of the Missions

DATE OF CHARTER: 1909

This school was closed about 1924.

#### LEONARD HALL COLLEGE

Leonardtown, Maryland

DATE OF FOUNDING: 1910 FOUNDER: Xaverian Brothers DATE OF CHARTER: 1911

A college course was offered intermittently at Leonard Hall College. Only high school and elementary programs were conducted after 1921.

#### BENEDICTINE COLLEGE

Richmond, Virginia

DATE OF FOUNDING: 1910

FOUNDER: Order of St. Benedict

DATE OF CHARTER: no record of charter

Military, classical, and commercial curricula were offered at this college. By 1921 the college department was closed.

#### COLUMBUS COLLEGE

Chamberlain, South Dakota

pate of founding: 1910 founder: Clerics of St. Viator date of charter: 1911

Columbus College was founded by the Viatorians and conducted by them until 1923, when control of the school passed to the diocese. The college was closed in 1933.

#### ROCKHURST COLLEGE

Kansas City, Missouri

DATE OF FOUNDING: 1910

FOUNDER: Michael J. Ryan, S.J.

DATE OF CHARTER: 1910

Although chartered as a college in 1910, Rockhurst did not offer college courses until 1917. An evening division was opened in 1933; an institute of social order was organized in 1939.

#### CARROLL COLLEGE

(Mt. St. Charles College) Helena, Montana

DATE OF FOUNDING: 1910

FOUNDER: Bishop John Patrick Carroll DATE OF CHARTER: 1916 and 1932

Carroll College is conducted by members of the diocesan clergy.

#### CHAMINADE COLLEGE

Clayton, Missouri

DATE OF FOUNDING: 1912 FOUNDER: Society of Mary

DATE OF CHARTER: no record of charter

Chaminade College began as a central house of studies for the Brothers of Mary. An engineering junior college was established in 1923. The college was closed in 1927.

## ST. PAUL'S COLLEGE

Covington, Louisiana

DATE OF FOUNDING: 1912

FOUNDER: Order of St. Benedict
DATE OF CHARTER: no record of charter

St. Paul's College was closed between 1917 and 1920.

#### ST. MARY'S COLLEGE

Winona, Minnesota

DATE OF FOUNDING: 1912

FOUNDER: Bishop Patrick R. Heffron

DATE OF CHARTER: 1913

For about twenty years after its founding St. Mary's was conducted by the clergy of the diocese as a junior college and academy. In 1925 it became a

four-year college of liberal arts. In 1933 the control of the school was transferred to the Christian Brothers.

#### TRINITY COLLEGE

Sioux City, Iowa

DATE OF FOUNDING: 1913

FOUNDER: Society of Mary
DATE OF CHARTER: 1913

Trinity College was conducted by the Fathers and Brothers of the Society of Mary until about 1920 when control passed to the Third Order Regular of St. Francis. The college was closed in 1948.

#### ST. GREGORY'S COLLEGE

(Catholic University of Oklahoma) Shawnee, Oklahoma

DATE OF FOUNDING: 1915

FOUNDER: Order of St. Benedict

DATE OF CHARTER: 1915

St. Gregory's was conducted as a four-year institution until 1928 when it was reduced to a junior college.

#### PROVIDENCE COLLEGE

Providence, Rhode Island

DATE OF FOUNDING: 1917

FOUNDER: Bishop Matthew Harkins

DATE OF CHARTER: 1917

Providence College was to have opened in 1918 but World War I intervened and the formal dedication did not take place until May 25, 1919. Seventy-five students were admitted to the first class. In 1923, at the college's first graduation exercises, twenty-five students received degrees. Since its founding, Providence College has been conducted by the Dominicans.

#### ROUTT COLLEGE

Jacksonville, Illinois

DATE OF FOUNDING: 1921 FOUNDER: Bishop James Ryan DATE OF CHARTER: 1921

Routt College was conducted by the diocesan clergy and the Dominican Sisters. No tuition was charged at the college. Routt College had passed out of existence by 1936.

## **AQUINAS COLLEGE**

Portland, Oregon

DATE OF FOUNDING: 1923

FOUNDER: Order of Friars Preachers
DATE OF CHARTER: no record of charter

Aquinas College was conducted by the Dominicans. The college was closed by 1928.

## CORPUS CHRISTI COLLEGE

Corpus Christi, Texas

DATE OF FOUNDING: 1926

FOUNDER: Order of St. Benedict

DATE OF CHARTER: 1926

Corpus Christi College was established by the Benedictines from Subiaco Abbey, Arkansas. Preparatory, classical, and commercial courses were offered until 1939 when the college department was closed.

#### LEWIS COLLEGE OF SCIENCE AND TECHNOLOGY

(Lewis Holy Name School of Aeronautics) (Holy Name Technical School)

Lockport, Illinois

DATE OF FOUNDING: 1930

FOUNDER: Bishop Bernard J. Sheil

DATE OF CHARTER: 1950

Lewis College was founded as the Holy Name Techincal School. The name of the college was changed to Lewis Holy Name School of Aeronautics in honor of Frank J. Lewis, a Chicago philanthropist. In 1942 the school was closed. It reopened in 1944 as a four-year junior college offering courses in liberal arts, aviation, and flight. The name Lewis College of Science and Technology was adopted in 1946. In 1950 Lewis College became a four-year resident coeducational institution.

## JORDAN COLLEGE

Menominee, Michigan

DATE OF FOUNDING: 1932

FOUNDER: Society of the Divine Savior

DATE OF CHARTER: 1933

Jordan College was conducted by the Salvatorians. The college was closed by 1944.

#### DE SALES COLLEGE

Toledo, Ohio

DATE OF FOUNDING: 1936
FOUNDER: Bishop Karl J. Alter
DATE OF CHARTER: 1936

When St. John's University, the Jesuit college in Toledo, was closed, the buildings were leased to the diocese and a new college, De Sales, was opened under a new charter in 1936. De Sales College was closed in 1944.

#### MARIANAPOLIS COLLEGE

Thompson, Connecticut

DATE OF FOUNDING: 1936
FOUNDER: Marian Fathers
DATE OF CHARTER: 1936

This college was closed in 1949.

#### ST. BERNARDINE OF SIENA COLLEGE

Loudonville, New York

DATE OF FOUNDING: 1937

FOUNDER: Bishop Edmund F. Gibbons DATE OF CHARTER: 1938 and 1942

Siena College was opened as a subsidiary of St. Bonaventure's University. In 1938 the college obtained a provisional charter. Since 1938 the college has been coeducational in some departments. A graduate program was added in 1950.

#### DOWLING COLLEGE

Des Moines, Iowa

DATE OF FOUNDING: 1938

FOUNDER: Bishop Gerald T. Bergan

DATE OF CHARTER: 1938

Dowling College opened as a junior college in 1938; a regular college program was organized in 1940. The college was conducted by the clergy of the diocese; it was closed in 1944.

#### ST. BASIL'S COLLEGE

Stamford, Connecticut

DATE OF FOUNDING: 1939

FOUNDER: Bishop Constantine Bohochevsky

DATE OF CHARTER: 1940

St. Basil's College was established as a minor seminary for prospective priests of the Ukrainian-Byzantine Rite. Although the college continues its pretheological section, it has in the past ten years admitted some nontheological students. The college is conducted by the Order of St. Basil the Great.

## ST. FRANCIS COLLEGE

Biddeford, Maine

DATE OF FOUNDING: 1939

FOUNDER: Order of Friars Minor

DATE OF CHARTER: 1940

St. Francis College is conducted by the Franciscans.

#### IONA COLLEGE

New Rochelle, New York

DATE OF FOUNDING: 1940

FOUNDER: Christian Brothers of Ireland

DATE OF CHARTER: 1940

Iona College is conducted by the Christian Brothers of Ireland.

#### FAIRFIELD UNIVERSITY

(St. Robert Bellarmine College) Fairfield, Connecticut

DATE OF FOUNDING: 1942 FOUNDER: Society of Jesus DATE OF CHARTER: 1945

In 1942 Fairfield College-Preparatory School opened classes in a four-year program. Three hundred and nineteen students were admitted the first year. In 1945 an absolute university charter was granted to Fairfield University of St. Robert Bellarmine. A regular college program was organized in 1947. The first commencement program was held in 1951.

#### GANNON COLLEGE

Erie, Pennsylvania

DATE OF FOUNDING: 1944

FOUNDER: Archbishop John M. Gannon

DATE OF CHARTER: 1944

The founder formed what was called the College Council in 1944. In the same year the Council established a college for men. In November, 1944, the college was chartered by the state. Gannon College is conducted by the priests of the diocese.

#### LE MOYNE COLLEGE

Syracuse, New York

**DATE OF FOUNDING:** 1946 **FOUNDER:** Society of Jesus DATE OF CHARTER: 1946

Le Moyne College was incorporated by the regents of the University of the State of New York in 1946; in 1950 an absolute charter was granted by the Legislature. Le Moyne College is coeducational.

## THE COLLEGE OF STEUBENVILLE

Steubenville, Ohio

DATE OF FOUNDING: 1946

FOUNDER: Third Order Regular of St. Francis

DATE OF CHARTER: 1948

In June, 1946, a building in downtown Steubenville was purchased for the purpose of housing a college. A college was opened in the fall of 1946. The College of Steubenville is coeducational in all departments.

#### KING'S COLLEGE

Wilkes-Barre, Pennsylvania

DATE OF FOUNDING: 1946

FOUNDER: Congregation of the Holy Cross

DATE OF CHARTER: 1946

A charter authorizing the college to grant bachelor of arts and science degrees was given to the college by the Court of Common Pleas, Lazerne County, May, 1946. The first students were admitted in September, 1946, and the first class graduated in 1950. Two hundred and three students were awarded degrees at the first commencement.

## FOURNIER INSTITUTE OF TECHNOLOGY

Lemont, Illinois

DATE OF FOUNDING: 1947

FOUNDER: Clerics of St. Viator

DATE OF CHARTER: 1947

This college, controlled by the Viatorians, was dedicated to higher education in electrical engineering with research in electronics and plastics. The college was closed in June, 1955.

### THE AUGUSTINE COLLEGE OF THE MERRIMACK VALLEY

North Andover, Massachusetts

DATE OF FOUNDING: 1947

FOUNDER: Order of Hermits of St. Augustine

DATE OF CHARTER: 1947

Merrimack College is conducted by the Augustinian Fathers.

### UNIVERSITY OF ST. THOMAS

Houston, Texas

DATE OF FOUNDING: 1947

FOUNDER: Bishop Christopher E. Byrne

DATE OF CHARTER: 1954

In May, 1945, the Bishop of Galveston, Christopher E. Byrne, announced that a Catholic university would be opened in 1947. On September 22, 1947, the first undergraduates were admitted. The college is conducted by the Basilians.

#### SHEIL INSTITUTE

Chicago, Illinois

DATE OF FOUNDING: 1948

FOUNDER: Bishop Bernard J. Sheil

DATE OF CHARTER: 1948

Sheil Institute was founded by Bishop Sheil but the institution was managed by laymen. The school closed in 1954.

#### STONEHILL COLLEGE

North Easton, Massachusetts

DATE OF FOUNDING: 1948

FOUNDER: Congregation of the Holy Cross

DATE OF CHARTER: 1948

Stonehill College opened in September, 1948, with courses leading to degrees of bachelor of arts and sciences. In 1951 the college admitted women students to all departments.

#### BELLARMINE COLLEGE

Louisville, Kentucky

DATE OF FOUNDING: 1950

FOUNDER: Bishop John A. Floersh

DATE OF CHARTER: 1950

Bellarmine College was opened in the fall of 1950. It offers only a program leading to the degree of bachelor of arts. The college is conducted by the clergy of the diocese.

### ST. JOHN FISHER COLLEGE

Rochester, New York

DATE OF FOUNDING: 1951

FOUNDER: Bishop James E. Kearney

DATE OF CHARTER: 1951

The college is managed by the Basilian Fathers.

#### LA MENNAIS COLLEGE

Alfred, Maine

DATE OF FOUNDING: 1951

FOUNDER: Brothers of Christian Instruction

DATE OF CHARTER: 1951

La Mennais College is conducted by the Brothers of Christian Instruction.

#### SAN DIEGO COLLEGE FOR MEN

San Diego, California

DATE OF FOUNDING: 1954

FOUNDER: Bishop Charles F. Buddy

DATE OF CHARTER: 1954

This college is conducted by the clergy of the diocese.

#### WHEELING COLLEGE

Wheeling, West Virginia

DATE OF FOUNDING: 1955
FOUNDER: Society of Jesus
DATE OF CHARTER: 1955

On October 8, 1951, the Bishop of Wheeling, John J. Swint, invited the Jesuits to open a college in his diocese. The Jesuits accepted the invitation and on November 24, 1953, ground was broken for the college buildings. The first class was admitted in 1955. The college is coeducational.

### UNIVERSITY OF DALLAS

Dallas, Texas

DATE OF FOUNDING: 1956

FOUNDER: Bishop Thomas K. Gorman

date of charter: 1956

The University of Dallas, a diocesan institution, admitted its first class of 269 freshman students on September 24, 1956. The faculty for the first year, 1956–1957, was composed of 9 Cistercian Fathers, 5 Sisters, and 9 lay teachers.

## APPENDIX B

## CATHOLIC COLLEGES FOR MEN

(Arranged According to Date of Foundation)

- \*The exact name of this college is unknown.
- \*\*Still in existence as a four-year college or university.
- ? The date of founding is uncertain.

College	Date	Location	
**Georgetown University	1786	Washington, D. C.	
St. Mary's College	1799	Baltimore, Md.	
St. Thomas Aquinas College	1807	St. Thomas, Ky.	
**Mt. St. Mary's College	1808	Emmitsburg, Md.	
New York Literary Institute	1809	New York City	
**St. Louis University	1818	St. Louis, Mo.	
*Louisiana College	1819?	New Orleans, La.	
St. Joseph's College	1819	Bardstown, Ky.	
St. Mary's College	1821	St. Mary's, Ky.	
Gonzaga College	1821	Washington, D. C.	
The Philosophical and Classical			
Seminary of Charleston	1822	Charleston, S. C.	
St. John's Literary Institute	1828	Frederick City, Md.	
St. Charles College	1829	Ellicott City, Md.	
**Spring Hill College	1830	Mobile, Ala.	
**Xavier University	,1831	Cincinnati, Ohio	
Jefferson College	1831	Convent, La.	
Laurel Hill College	1835	Philadelphia, Pa.	
St. Philip Neri College	1836	Detroit, Mich.	
St. Gabriel's College	1836	Vincennes, Ind.	
St. Charles College	1837	Grand Coteau, La.	
**Loras College	1839?	Dubuque, Iowa	
St. Mary's College	1839	Wilmington, Del.	
St. Vincent's College	1840	Cape Girardeau, Mo.	
**Fordham University	1841	Fordham, N. Y.	
St. Vincent's College	1841	Richmond, Va.	

College	Date	Location	
**University of Notre Dame	1842	Notre Dame, Ind.	
**Villanova University	1842	Villanova, Pa.	
St. Joseph's College	1843	Willamette, Ore. Terr	
**The College of the Holy Cross	1843	Worcester, Mass.	
University of Our Lady of the Lake	1844	Chicago, Ill.	
**St. Vincent College	1846	Latrobe, Pa.	
St. Dominic's College	1846 Sinsinawa, Wis.		
Immaculate Conception College	1847	New Orleans, La.	
St. Francis Xavier College	1847	New York City	
**St. Francis College	1847?	Loretto, Pa.	
Sacred Heart College	1848	Rochester, N. Y.	
St. Mary's College	1848	St. Mary's, Kans.	
St. Andrew's College	1848	Fort Smith, Ark.	
St. Aloysius College	1849	Louisville, Ky.	
St. Joseph's College	1849	Buffalo, N. Y.	
Sts. Peter and Paul College	1849	Baton Rouge, La.	
St. Mary's Collegiate Institute	1849	Charleston, S. C.	
Calvert College	1850	New Windsor, Md.	
St. Joseph's College	1850	Somerset, Ohio	
**University of Dayton	1850	Dayton, Ohio	
College of Our Lady of Guadalupe	1850	St. Inez, Calif.	
**St. Joseph's College	1851	Philadelphia, Pa.	
**Santa Clara University	1851	Santa Clara, Calif.	
St. Mary's College	1851	Columbia, S. C.	
Gethsemani College	1851	Gethsemani, Ky.	
Christian Brothers College	1851	St. Louis, Mo.	
**St. Mary's University	1852	San Antonio, Tex.	
St. Peter's College	1852	Milwaukee, Wis.	
St. Mary's College	1852	Natchez, Miss.	
St. Joseph's College	1852	Susquehanna, Pa.	
**Loyola College	1852	Baltimore, Md.	
**Manhattan College	1853	New York City	
Mission Dolores College	1854	San Jose, Calif.	
St. Stanislaus Commercial College	1854	Bay St. Louis, Miss.	
St. Meinrad's College	1854	St. Meinrad, Ind.	
St. John's College	1854	Cleveland, Ohio	
Poydras College	1854	Pointe Coupee, La.	
St. Mary's College	1854	Galveston, Tex.	
*Louisiana College	1855	Convent, La.	
**University of San Francisco	1855	San Francisco, Calif.	
St. Peter's College	1855	Chillicothe, Ill.	
Immaculate Conception College	1855		
St. Francis De Sales College	1856	St. Francis, Wis.	
St. James College	1856	Vancouver, Wash.	

## CATHOLIC COLLEGES FOR MEN

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College	Date	Location		
**St. Bonaventure's University	1856	Allegany, N. Y.		
**Niagara University	1856	Niagara Falls, N. Y.		
**Seton Hall University	1856	South Orange, N. J.		
St. Stanislaus College	1856	White Sulphur, Ky.		
St. Joseph's College	1856	Natchitoches, Miss.		
St. Mary's College	1856	Cleveland, Ohio		
Mt. St. Mary's of the West	1856	Cincinnati, Ohio		
**St. John's University	1857	Collegeville, Minn.		
Rock Hill College	1857	Ellicott's Mills, Md.		
**St. Benedict's College	1858	Atchison, Kans.		
**St. Francis College	1858	Brooklyn, N. Y.		
**Boston College	1858	Boston, Mass.		
St. Peter's College	1858	Troy, N. Y.		
**St. Michael's College	1859	Santa Fe, N. Mex.		
*Syracuse Catholic College	1859	Syracuse, N. Y.		
**Quincy College	1860	Quincy, Ill.		
The Polytechnic and Commercial		2		
College of the Catholic Institute	1860	Cincinnati, Ohio		
Cecil College	1860	Elizabethtown, Ky.		
Borromeo College	1860	Pikesville, Md.		
St. Joseph's Collegiate Institute	1861	Buffalo, N. Y.		
St. Joseph's College	1862	•		
**La Salle College	1863	Teutopolis, Ill. Philadelphia, Pa.		
**St. Mary's College	1863	St. Mary's, Calif.		
-	1864	Convent, La.		
St. Mary's Jefferson College  **Marquette University	1864	Milwaukee, Wis.		
St. Xavier's Institute	1864	Louisville, Ky.		
**Loyola University	1865	Los Angeles, Calif.		
St. Vincent's College	1865	Wheeling, W. Va.		
_	1865	Vancouver, Wash.		
Holy Angels' College	1865	Meadville, Pa.		
Meadville College	1865	St. Joseph, Mo.		
St. Joseph's College St. Viator's College	1865	Bourbonnais, Ill.		
Natchez College	1866	Natchez, Miss.		
	1866	Rhinecliff, N. Y.		
St. Joseph's College	1866	Pass Christian, Miss.		
Pass Christian College	1866	Louisville, Ohio		
St. Louis College	1866	Washington, D. C.		
St. John's College	1868	Newark, N. J.		
St. Benedict's College	1000	i towark, i t. j.		
College and Theological Seminary	1868	Topeka, Kans.		
of the Assumption	1868			
Franciscan College	1869			
St. Louis College	1869	Brownsville, Tex.		
St. Joseph's College	1009	Diownsville, 1cx.		

College	Date	Location
	1870	Buffalo, N. Y.
**Canisius College	1870	Neosho County, Kans.
St. Francis Institution	1870	Brooklyn, N. Y.
**St. John's University	1870	Ruma, Ill.
College of the Sacred Heart of Jesus		Chicago, Ill.
**Loyola University	1870	
St. Joseph's College	1871	Cincinnati, Ohio
St. John's College	1871	Prairie du Chien, Wis.
**Christian Brothers College	1871	Memphis, Tenn.
St. Michael's College	1871	Portland, Ore.
Ecclesiastical College of		
St. Lawrence of Brundusium	1871	Calvary, Wis.
Pio Nono College	1871	St. Francis, Wis.
College of Our Lady of the Sacred		
Heart	1872	Watertown, Wis.
St. Mary's College	1872	New Orleans, La.
St. Bonaventure's College	1872	Terre Haute, Ind.
Sacred Heart College	1873	San Francisco, Calif.
Pio Nono College	1874	Macon, Ga.
Germantown Day College	1874	Germantown, Pa.
St. Joseph's College	1874	Rohnerville, Calif.
St. Joseph's College	1875	Cleveland, Ohio
Mt. St. Joseph's College	1876	Baltimore, Md.
St. Patrick's College	1876	Walla Walla, Wash.
College of St. Ignatius	1876	Mankato, Minn.
St. Joseph's College	1876	Denver, Colo.
St. Mary's College	1877	Las Vegas, N. Mex.
**University of Detroit	1877	Detroit, Mich.
St. Patrick's College	1878	Sacramento, Calif.
New Subiaco College	1878	Subiaco, Ark.
Guadalupe College	1878	Seguin, Tex.
St. Peter's College	1878	Jersey City, N. J.
**Belmont Abbey College	1878	Belmont, N. C.
**Duquesne University	1878	Pittsburgh, Pa.
**The Creighton University	1878	Omaha, Neb.
Campion College of the Sacred Heart	1880	Prairie du Chien, Wis.
St. Joseph's College	1880	Victoria, Tex.
**St. Ambrose College	1882	Davenport, Iowa
St. Ignatius College	1882	Pend d'Oreilles Mission,
St. Ignatius Conege	1002	Mont.
St. Thomas Aquinas College	1882	Cambridgeport, Mass.
St. Mary's Commercial College	1882	New Orleans, La.
Thibodaux College	1883	Thibodaux, La.
<u> </u>	1883	Conception, Mo.
Conception College	1884	
Sacred Heart College	1004	Morrison, Colo.

CATHOLIC COLLEGES 2 OF THE			
College	Date	Location	
**The Catholic University of America	1884	Washington, D. C.	
College of the Sacred Heart	1884	Vineland, N. J.	
St. Aloysius College	1884	Helena, Mont.	
St. Joseph's College	1884	San Jose, Calif.	
St. Mary's College	1884	Stockton, Calif.	
Aquinas College	1884	Columbus, Ohio	
St. Joseph's College	1884	Burlington, Vt.	
**St. Mary's College	1885	Orchard Lake, Mich.	
**St. Thomas College	1885	St. Paul, Minn.	
**St. Edward's University	1885	Austin, Tex.	
St. Mary's College	1886	Portland, Ore.	
•	1886	Cleveland, Ohio	
**John Carroll University	1887	Van Buren, Me.	
Van Buren College	1887	St. Benedict, Ore.	
Mount Angel College	1887	Spokane, Wash.	
**Gonzaga University	1887	Lisle, Ill.	
**St. Procopius College	1888	Salt Lake City, Utah	
All Hallows' College	1888	Denver, Colo.	
**Regis College	1889	Manchester, N. H.	
**St. Anselm's College	1889	Collegeville, Ind.	
**St. Joseph's College	1889	- · · · · · · · · · · · · · · · · · · ·	
St. Stanislaus College	1889	Chicago, Ill. Peru, Ill.	
St. Bede's College	1890		
St. Leo's College	1890	St. Leo, Fla.	
Holy Cross College	1890	New Orleans, La.	
Jasper College	1891	Jasper, Ind. San Antonio, Tex.	
St. Louis College	1891	Seattle, Wash.	
**Seattle University	1891	Scranton, Pa.	
**University of Scranton	1892		
Sacred Heart College	1892	Sacred Heart, Okla.	
St. Joseph's Commercial College	1892	Detroit, Mich.	
St. Bernard's College	1894	Cullman, Ala.	
St. Francis Xavier's College	1894	Alexandria, La.	
St. Joseph's College	1894	Springfield, Mo.	
St. Joseph's College	1895	Lowell, Mass.	
St. Martin's College	1095	Olympia, Wash.	
Holy Angels' College and Preparatory	1006	D 07 1 37 77	
Seminary of the Oblates of Mary	1896	Buffalo, N. Y.	
Institute of Our Lady of Lourdes	1896	Seattle, Wash.	
**St. Norbert's College	1898	West De Pere, Wis.	
**De Paul University	1898	Chicago, Ill.	
St. John's University	1898	,	
St. Gall's College	1898	•	
St. Mary's College	1899	Richardton, N. Dak.	
St. Basil's College	1900	Waco, Tex.	

College	Date	Location		
St. Aloysius Commercial College	1900	Vicksburg, Miss.		
Sacred Heart College	1900	Woonsocket, R. I.		
Old Pointe Comfort College	1900	Fort Monroe, Va.		
Albertus Magnus University	1900	Wichita, Kans.		
Sacred Heart College	1900	Augusta, Ga.		
**University of Portland	1901	Portland, Ore.		
Calvert Hall College	1902	Baltimore, Md.		
St. Cyril's College	1902	Chicago, Ill.		
St. Aloysius College	1902	0 ,		
St. Thomas College	1902	Houston, Tex.		
College of the Marist Fathers	1902	Atlanta, Ga.		
**Loyola University	1904	New Orleans, La.		
**St. Michael's College	1904	Winooski Park, Vt.		
**Assumption College	1904	Worcester, Mass.		
St. Joseph's College	1904	Covington, La.		
St. Bonaventure's College	1904	Pulaski, Wis.		
St. John Berchmans' College	1904	Shreveport, La.		
Corpus Christi College	1904	Galesburg, Ill.		
St. Joseph's College	1904	Muskogee, Okla.		
St. Joseph's Italian Seminary and		<i>y</i> ,		
College	1904	Troy, N. Y.		
St. Patrick's Commercial College	1905	Chicago, Ill.		
Benedictine College	1905			
Benedictine College	1905	Pueblo, Colo. Savannah, Ga.		
University of Dallas	1906	Dallas, Tex.		
Christian Brothers College	1907	Sacramento, Calif.		
Sacred Heart College	1907	Tampa, Fla.		
St. Rita's College	1907	Chicago, Ill.		
St. John's College	1908	Mansura, La.		
Spalding College	1908	Spalding, Neb.		
Catholic College — Gibbons Hall	1908	Kalamazoo, Mich.		
Brooklyn College	1908	Brooklyn, N. Y.		
Little Rock College	1908	Little Rock, Ark.		
St. Joseph's College	1908	Hays, Kans.		
St. John Kanty College	1909	Erie, Pa.		
Leonard Hall College	1910	Leonardtown, Md.		
Benedictine College	1910	Richmond, Va.		
Columbus College	1910	Chamberlain, S. Dak.		
**Rockhurst College	1910	Kansas City, Mo.		
**Carroll College	1910	Helena, Mont.		
Chaminade College	1912	Clayton, Mo.		
St. Paul's College	1912	Covington, La.		
**St. Mary's College	1912	Winona, Minn.		
Trinity College	1913	Sioux City, Iowa		
Time, Conego	-/-/	J.Jun Oity, 10wa		

## CATHOLIC COLLEGES FOR MEN

College	Date	Location		
St. Gregory's College	1915	Shawnee, Okla.		
**Providence College	1917	Providence, R. I.		
Routt College	1921	Jacksonville, Ill.		
Aquinas College	1923	Portland, Ore.		
Corpus Christi College	1926	Corpus Christi, Tex.		
**Lewis College of Science and				
Technology	1930	Lockport, Ill.		
Jordan College	1932	Menominee, Mich.		
De Sales College	1936	Toledo, Ohio		
Marianapolis College	1936	Thompson, Conn.		
**St. Bernardine of Siena College	1937	Loudonville, N. Y.		
Dowling College	1938	Des Moines, Iowa		
**St. Basil's College	1939	Stamford, Conn.		
**St. Francis College	1939	Biddeford, Me.		
**Iona College	1940	New Rochelle, N. Y.		
**Fairfield University	1942	Fairfield, Conn.		
**Gannon College	1944	Erie, Pa.		
**Le Moyne College	1946	Syracuse, N. Y.		
**The College of Steubenville	1946	Steubenville, Ohio		
**King's College	1946	Wilkes-Barre, Pa.		
Fournier Institute of Technology	1947	Lemont, Ill.		
**The Augustinian College of the				
Merrimack Valley	1947	North Andover, Mass.		
**University of St. Thomas	1947	Houston, Tex.		
Sheil Institute	1948	Chicago, Ill.		
**Stonehill College	1948	North Easton, Mass.		
**Bellarmine College	1950	Louisville, Ky.		
**St. John Fisher College	1951	Rochester, N. Y.		
**La Mennais College	1951	Alfred, Me.		
**San Diego College for Men	1954	San Diego, Calif		
**Wheeling College	1955			
**University of Dallas	1956	Dallas, Tex.		

## APPENDIX C

## CATHOLIC COLLEGES FOR MEN

(Arranged by States)

\*Coeducational.

	Date of Founding	Location
Alabama		
*Spring Hill College	1830	Mobile
St. Bernard's College	1892	Cullman
Arkansas		
St. Andrew's College	1848	Fort Smith
New Subiaco College	1878	Subiaco
Little Rock College	1908	Little Rock
California		
College of Our Lady of Guadalupe	1850	St. Inez
Santa Clara University	1851	Santa Clara
Mission Dolores College	1854	San Jose
**University of San Francisco	-1855	San Francisco
St. Mary's College	1863	St. Mary's
**Loyola University	1865	Los Angeles
Franciscan College	1868	Santa Barbara
Sacred Heart College	1873	San Francisco
St. Joseph's College	1874	Rohnerville
St. Patrick's College	1878	Sacramento
St. Joseph's College	1884	San Jose
St. Mary's College	1884	Stockton
Christian Brothers College	1907	Sacramento
San Diego College for Men	1954	San Diego

<sup>\*\*</sup>Coeducational in some departments. \*\*\*Coeducational in summer school.

	Date of Founding	Location
Colorado		
St. Joseph's College	1876	Denver
Sacred Heart College	1884	Morrison
**Regis College	1888	Denver
Benedictine College	1905	Pueblo
Connecticut		
Marianapolis College	1936	Thompson
St. Basil's College	1939	Stamford
Fairfield University	1942	Fairfield
Delaware		
St. Mary's College	1839	Wilmington
District of Columbia		
**Georgetown University	1786	Washington
Gonzaga College	1821	Washington
St. John's College	1866	Washington
**The Catholic University of America	ca 1884	Washington
Florida		
St. Leo's College	1890	St. Leo
Sacred Heart College	1907	Tampa
Georgia		
Pio Nono College	1874	Macon
Sacred Heart College	1900	Augusta
College of the Marist Fathers	1902	Atlanta
Benedictine College	1905	Savannah
Illinois		
University of Our Lady of the Lake	1844	Chicago
St. Peter's College	1855	Chillicothe
*Quincy College	1860	Quincy
St. Joseph's College	1862	Teutopolis
St. Viator's College	1865	Bourbonnais
College of the Sacred Heart of Jesus	s 1870	Ruma
**Loyola University	1870	Chicago
St. Procopius College	1887	Lisle
St. Stanislaus College	1889	Chicago
St. Bede's College	1889	Peru
*De Paul University	1898	Chicago
St. Cyril's College	1902	Chicago
Corpus Christi College	1904	Galesburg
St. Patrick's Commercial College	1905	Chicago

342 APPENDIX C

	Date of Founding	Location
St. Rita's College	1907	Chicago
Routt College	1921	Jacksonville
*Lewis College of Science and Tech	nology 1930	Lockport
Fournier Institute of Technology	1947	Lemont
Sheil Institute	1948	Chicago
Indiana		
St. Gabriel's College	1836	Vincennes
***University of Notre Dame	1842	Notre Dame
St. Meinrad's College	1854	St. Meinrad
St. Bonaventure's College	1872	Terre Haute
St. Joseph's College	1889	Collegeville
Jasper College	1890	Jasper
Iowa		
Loras College	1839?	Dubuque
**St. Ambrose College	1882	Davenport
Trinity College	1913	Sioux City
Dowling College	1938	Des Moines
Kansas		
St. Mary's College	1848	St. Mary's
St. Benedict's College	1858	Atchison
College and Theological Seminary		
of the Assumption	1868	Topeka
St. Francis Institution	1870	Neosho County
Albertus Magnus University	1900	Wichita
St. Joseph's College	1908	Hays
Kentucky		
St. Thomas Aquinas College	1807	St. Thomas
St. Joseph's College	1819	Bardstown
St. Mary's College	1821	St. Mary's
St. Aloysius College	1849	Louisville
Gethsemani College	1851	Gethsemani
St. Stanislaus College	1856 1860	White Sulphur
Cecil College St. Xavier Institute	1864	Elizabethtown Louisville
**Bellarmine College	1950	Louisville
	1770	Louisville
Louisiana	1010	N. O.I
Louisiana College ?	1819	New Orleans
Jefferson College	1831	Convent
St. Charles College	1837	Grand Coteau New Orleans
Immaculate Conception College	1847	New Orleans

	Date (F. P.	T Ca
	Date of Founding	Location
Sts. Peter and Paul College	1849	Baton Rouge
Poydras College	1854	Pointe Coupee
Louisiana College ?	1855	Convent
Immaculate Conception College	1855	Iberville
St. Mary's Jefferson College	1864	Convent
St. Mary's College	1872	New Orleans
St. Mary's Commercial College	1882	New Orleans
Thibodaux College	1883	Thibodaux
Holy Cross College	1890	New Orleans
St. Francis Xavier's College	1894	Alexandria
St. Aloysius College	1902	New Orleans
**Loyola University	1904	New Orleans
St. Joseph's College	1904	Covington
St. John Berchmans' College	1904	Shreveport
St. John's College	1908	Mansura
Maine		
Van Buren College	1887	Van Buren
St. Francis College	1939	Biddeford
La Mennais College	1951	Alfred
Maryland		
St. Mary's College	1799	Baltimore
Mt. St. Mary's College	1808	Emmitsburg
St. John's Literary Institute	1828	Frederick City
St. Charles College	1829	Ellicott City
Calvert College	1850	New Windsor
Loyola College	1852	Baltimore
Rock Hill College	1857	Ellicott's Mills
Borromeo College	1860	Pikesville
Mt. St. Joseph's College	1876	Baltimore
Calvert Hall College	1902	Baltimore
Leonard Hall College	1910	Leonardtown
Massachusetts		
The College of the Holy Cross	1843	Worcester
**Boston College	1858	Boston
St. Thomas Aquinas College	1882	Cambridgeport
St. Joseph's College	1894	Lowell
Assumption College	1904	Worcester
The Augustinian College of Merrin		
Valley	1947	North Andover
Stonehill College	1948	North Easton

344 APPENDIX C

	Date of Founding	Location
Michigan		
St. Philip Neri College	1836	Detroit
*University of Detroit	1877	Detroit
St. Mary's College	1885	Orchard Lake
St. Joseph's Commercial College	1892	Detroit
Catholic College — Gibbons Hall	1908	Kalamazoo
Jordan College	1932	Menominee
Minnesota		
St. John's University	1857	Collegeville
College of St. Ignatius	1876	Mankato
St. Thomas College	1885	St. Paul
St. Mary's College	1913	Winona
·		
Mississippi		
St. Mary's College	1852	Natchez
St. Stanislaus Commercial College	1854	Bay St. Louis
St. Joseph's College	1856	Natchitoches
Natchez College	1866	Natchez
Pass Christian College	1866	Pass Christian
St. Aloysius Commercial College	1900	Vicksburg
Missouri		
*St. Louis University	1818	St. Louis
St. Vincent's College	1840	Cape Girardeau
Christian Brothers College	1851	St. Louis
St. Joseph's College	1865	St. Joseph
Conception College	1883	Conception
St. Joseph's College	1894	Springfield
**Rockhurst College	1910	Kansas City
Chaminade College	1912	Clayton
Montana		
St. Ignatius College	1882	Pend d'Oreilles
St. Aloysius' College	1884	Helena
*Carroll College	1910	Helena
Nebraska		
**The Creighton University	1878	Omaha
Spalding College	1908	Spalding
- Larame Coure	2,00	-18
New Hampshire		
St. Anselm's College	1889	Manchester

	Date of Founding	Location
New Jersey	Date of Founding	Docation
**Seton Hall University	1856	South Orange
St. Benedict's College	1868	Newark
St. Peter's College	1878	Jersey City
College of the Sacred Heart	1884	Vineland
New Mexico		
St. Michael's College	1859	Santa Fe
St. Mary's College	1877	Las Vegas
** ** 1		
New York	1000	37 1 00
New York Literary Institute	1809	New York City
**Fordham University	1841	Fordham, N. Y.
St. Francis Xavier College	1847	New York City
Sacred Heart College	1848	Rochester
St. Joseph's College	1849	Buffalo
Manhattan College	1853	New York City
*St. Bonaventure's College	1856	Allegany
*Niagara University	1856	Niagara Falls
St. Francis College	1858	Brooklyn
St. Peter's College	1858	Troy
Syracuse Catholic College ?	1859	Syracuse
St. Joseph's Collegiate College	1861	Buffalo
St. Joseph's College	1866	Rhinecliff
St. Louis College	1869	New York City
Canisius College	1870	Buffalo
**St. John's University	1870	Brooklyn
Holy Angels' College and Preparato		
Seminary of the Oblates of Mary	1896	Buffalo
St. Joseph's Italian Seminary and Co		Troy
Brooklyn College	1908	Brooklyn
**St. Bernardine of Siena College	1937	Loudonville
Iona College	1940	New Rochelle
*Le Moyne College	1946	Syracuse
St. John Fisher College	1951	Rochester
North Carolina		
Belmont Abbey College	1878	Belmont
North Dakota		
St. Gall's College	1898	Devil's Lake
St. Mary's College	1899	Richardton
,		

	Date of Founding	Location
Ohio		
**Xavier University	1831	Cincinnati
St. Joseph's College	1850	Somerset
*University of Dayton	1850	Dayton
St. John's College	1854	Cleveland
St. Mary's College	1856	Cleveland
Mt. St. Mary's of the West	1856	Cincinnati
The Polytechnic and Commercial	College	
of the Catholic Institute	1860	Cincinnati
St. Louis College	1866	Louisville
St. Joseph's College	1871	Cincinnati
St. Joseph's College	1875	Cleveland
Aquinas College	1884	Columbus
John Carroll University	1886	Cleveland
St. John's University	1898	Toledo
De Sales College	1936	Toledo
*The College of Steubenville	1946	Steubenville
Oklahoma		
Sacred Heart College	1892	Sacred Heart
St. Joseph's College	1904	Muskogee
St. Gregory's College	1915	Shawnee
Oregon		
St. Joseph's College	1843	Willamette
St. Michael's College	1871	Portland
St. Mary's College	1886	Portland
Mount Angel College	1887	St. Benedict
*University of Portland	1901	Portland
Aquinas College	1923	Portland
Pennsylvania		
Laurel Hill College	1835	Philadelphia
**Villanova University	1842	Villanova
St. Vincent College	1846	Latrobe
*St. Francis College	1847?	Loretto
St. Joseph's College	1851	Philadelphia
St. Joseph's College	1852	Susquehanna
La Salle College	1863	Philadelphia
Meadville College	1865	Meadville
Germantown Day College	1874	Germantown
*Duquesne University	1878	Pittsburgh
**University of Scranton	1891	Scranton

	Date of Founding	Location
St. John Kanty College	1909	Erie
Gannon College	1944	Erie
King's College	1946	Wilkes-Barre
Rhode Island		
Sacred Heart College	1900	Woonsocket
Providence College	1917	Providence
· ·		
South Carolina		
The Philosophical and Classical	1022	01 1 1
Seminary of Charleston	1822	Charleston Charleston
St. Mary's Collegiate Institute St. Mary's College	1849 1851	Columbia
St. Mary's College	10)1	Columbia
South Dakota		
Columbus College	1910	Chamberlain
Tennessee		
Christian Brothers College	1871	Memphis
	10/1	TVICIIIPIIIO
Texas		
*St. Mary's University	1852	San Antonio
St. Mary's College	1854	Galveston
St. Joseph's College	1869	Brownsville
Guadalupe College	1878	Seguin
St. Joseph's College	1880	Victoria
St. Edward's University	1885	Austin
St. Louis College	1891	San Antonio
St. Basil's College	1900 1902	Waco Houston
St. Thomas College University of Dallas	1902	Dallas
Corpus Christi College	1926	Corpus Christi
*University of St. Thomas	1947	Houston
University of Dallas	1956	Dallas
·	1,,,	
Utah	3000	
All Hallows' College	1888	Salt Lake City
Vermont		
St. Joseph's College	1884	Burlington
St. Michael's College	1904	Winooski Park
Virginia		
St. Vincent's College	1841	Richmond
Old Pointe Comfort College	1900	Fort Monroe
Benedictine College	1910	Richmond

Date of Founding	Location
1856	Vancouver
1865	Vancouver
1876	Walla Walla
1887	Spokane
1891	Seattle
1895	Olympia
1896	Seattle
1865	Wheeling
	Wheeling
1777	vv neemig
1846	Sinsinawa
1852	Milwaukee
1856	St. Francis
1864	Milwaukee
1871	Prairie du Chien
nce	
1871	Calvary
1871	St. Francis
Heart 1872	Watertown
art 1880	Prairie du Chien
1898	West De Pere
1904	Pulaski
	1865 1876 1887 1891 1895 1896 1865 1955 1846 1852 1856 1864 1871 nce 1871 Heart 1872 art 1880 1898

## APPENDIX D

# COLLEGES FOR WOMEN IN 1955

(Arranged by States)

\*Coeducational.

\*\*Coeducational in some departments.

## California

Immaculate Heart College Los Angeles Marymount College Los Angeles Mount Saint Mary's College Los Angeles College of the Holy Name Oakland College of Notre Dame Belmont San Francisco College for Women San Francisco The Dominican College of San Rafael San Rafael San Diego College for Women San Diego

#### Colorado

Loretto Heights College Loretto

#### Connecticut

Albertus Magnus College New Haven
Annhurst College South Woodstock
Saint Joseph College West Hartford

#### District of Columbia

Dunbarton College of Holy Cross Washington
Trinity College Washington

#### Florida

Barry College Miami

#### Illinois

Barat College of the Sacred Heart

Mundelein College
Saint Francis Xavier College for Women
College of St. Francis

Rosary College
Lake Forest
Chicago
Chicago
Joliet
River Forest

## Indiana

\*Marian College Indianapolis

Saint-Mary-of-the-Woods College Saint Mary-of-the-Woods Saint Mary's College Notre Dame Saint Francis College Fort Wayne

## Iowa

Clarke College Dubuque
Marycrest College Davenport
Briar Cliff College Sioux City

## Kansas

Mount St. Scholastica College Atchison
Saint Mary College Xavier
\*Saint Mary of the Plains College Dodge City
Marymount College Salina

## Kentucky

Nazareth College
Nazareth College
Villa Madonna College

\*Brescia College

Louisville
Louisville
Covington
Owensboro

## Louisiana

\*\*Xavier University New Orleans
St. Mary's Dominican College New Orleans
College of the Sacred Heart Grand Coteau

#### Maine

College of Our Lady of Mercy Portland

## Maryland

College of Notre Dame of Maryland
Mount St. Agnes College
Saint Joseph College
Baltimore
Emmitsburg

## Massachusetts

Emmanuel College Boston
Newton College of the Sacred Heart Newton
Regina Coeli College Fitchburg
Regis College Weston
College of Our Lady of the Elms Chicopee
Anna Maria College Paxton

# Michigan

Madonna College Livonia
Marygrove College Detroit
Mercy College Detroit
Siena Heights College Adrian

\*Aquinas College Grand Rapids
Nazareth College Nazareth

## Minnesota

College of St. Catherine

College of St. Scholastica

College of St. Benedict

College of St. Theresa

St. Paul

Duluth

St. Joseph

Winona

## Missouri

Fontbonne College
Maryville College of the Sacred Heart
Webster College
College of St. Teresa

St. Louis
St. Louis
Webster Groves
Kansas City

## Montana

College of Great Falls Great Falls

## Nebraska

Duchesne College Omaha

## New Hampshire

Mount Saint Mary College Hooksett Rivier College Nashua

## New Jersey

Caldwell College Caldwell
College of St. Elizabeth Convent Station
Georgian Court College Lakewood

## New Mexico

\*College of St. Joseph on the Rio Grande Albuquerque

## New York

College of Mount St. Vincent

College of New Rochelle

Good Counsel College

Ladycliff College

Manhattanville College of the

Mt. St. Vincent-on-Hudson

New Rochelle

White Plains

Highland Falls

Sacred Heart Purchase

Malloy College Rockville Center
Marymount College New York City

Marymount College
Notre Dame College of Staten Island
College of St. Rose
St. Joseph's College for Women
D'Youville College
Rosary Hill College
Buffalo
Buffalo

Nazareth College of Rochester

## Ohio

College of Mt. St. Joseph-on-the-Ohio
Our Lady of Cincinnati College
Notre Dame College
Ursuline College
College of St. Mary of the Springs
Mary Manse College
College
College
Toledo
Mount St. Joseph
Cincinnati
Cleveland
Cleveland
Columbus
Toledo

Rochester

## Oklahoma

Benedictine Heights College Guthrie

## Oregon

Marylhurst College Marylhurst

## Pennsylvania

Chestnut Hill College Philadelphia Immaculata College Immaculata Rosemont College Rosemont Mercyhurst College Erie Villa Maria College Erie Seton Hill College Greensburg Mount Mercy College Pittsburgh College Misericordia Dallas Marywood College Scranton

#### Rhode Island

Salve Regina College Newport

#### South Dakota

Mount Marty College Yankton

#### Tennessee

Siena College Memphis

#### Texas

Incarnate Word College San Antonio
Our Lady of the Lake College San Antonio
Our Lady of Victory College Fort Worth
Sacred Heart Dominican College Houston

Utah

College of St. Mary-of-the-Wasatch Salt Lake City

Vermont

Trinity College Burlington

Washington

Holy Name College Spokane

Wisconsin

Alverno College Milwaukee
Mount Mary College Milwaukee
The Cardinal Stritch College Milwaukee
Viterbo College La Crosse
Edgewood College Madison

# NORMS PROPOSED BY THE COMMITTEE ON GRADUATE STUDIES OF THE JESUIT EDUCATIONAL ASSOCIATION FOR ITS GUIDANCE IN APPRAISING GRADUATE WORK (1936-1937)\*

#### SUMMARY STATEMENT

The standards that must be met in each field for which approval is sought are five:

- (1) A graduate faculty adequate in training and numbers for the work undertaken;
- (2) Effective organization under a graduate dean;

(3) Adequate library;

(4) Research facilities proportionate to the offerings;

(5) Degree requirements in accord with good university practice.

#### MEANING OF THE STANDARDS

# I. Graduate Faculty:

- (1) There must be a definite procedure for the selection of members of the graduate faculty from among the officers of instruction of the university, and for the acceptance of courses to be given by them.
- (2) While it is not necessary, nor is it, in general desirable, that members of the graduate faculty teach only graduate courses, nevertheless their teaching schedules must be so arranged and sufficiently limited that they will have adequate time for
  - (a) Thorough preparation for their graduate lectures and seminars, which, because of the very nature of graduate instruction, must be built up anew each time,
    - (b) Frequent conferences with their graduate students,
    - (c) Their own research and publication.

<sup>\*</sup> Quoted with permission from the Jesuit Educational Association.

It is recommended that, if sixteen hours per week of lower division instruction be considered a normal load, then twelve hours of upper division teaching and eight hours of graduate instruction be considered equivalent full loads; and that proportionate deductions from these be made for the direction of graduate students and especially for the supervision of research. The guidance of one candidate for the doctorate is at least equivalent to one hour a week of graduate teaching.

- (3) No officer of instruction should be admitted to the graduate faculty unless he
  - (a) Has been trained in scholarship and research at least to the level of the doctorate in the subject for which he is chosen,
    - (b) Is actually engaged in research,
- (c) Has sufficient maturity and experience to be able to sift and analyze the research of others and to pronounce an expert judgment on its validity. Normally these qualifications presuppose the actual degree of Doctor of Philosophy and some years of teaching experience. Whether a professor has the equivalent of the doctorate for the purpose of graduate instruction is to be judged not only by scholarship in the field of which there is question but principally by published research. On the other hand the possession of the actual degree creates only a presumption of fitness, not a proof.
- II. Organization: Supposing a faculty of the calibre outlined in I, the organization that is required to safeguard ideals is partly academic and partly administrative.
- (1) The university must be able to pass a just and competent judgment on the talents and achievements of each graduate student, and it must be able to make that judgment effective. It must be able to determine the proper level of each course in a given field; deciding whether, in spirit and method as well as in content, the respective course belongs among the introductory and general courses of the lower division, or among the advanced and specialized courses of the upper division, or among the research courses of the graduate division. This obviously requires academic organization of the graduate faculty into departments, or divisions, or fields in charge of expert research men and scholars in the respective subject matters.
- (2) The institution must have a correct, clear-cut, and enlightened policy in regard to graduate work, and while refusing to be stampeded by the demands either of its clientele or of any portion of its faculty into any step for which it is not fully prepared, it must determine courageously in what field or fields it is fully competent or can become competent, and can afford to remain competent to offer graduate work, and to what precise extent this is the case. The university must have at its disposal and must utilize within the limits of the Jesuit form of organization the expert opinion of men who are imbued with university ideals of scholarship and research and who live habitually in the research atmosphere when it makes decisions and establishes policies

356 APPENDIX E

concerning the admission of members to its graduate faculty, the acceptance of courses for graduate credit, the admission of graduate students and of candidates for graduate degrees. This object is best attained by the appointment of a graduate board or council to advise with the dean of graduate studies, and who together with the dean and the graduate faculty will constitute an autonomous or separate and distinct unit of the university — a graduate school.

(3) The ordinary administration of the graduate school must be in the hands of a dean who has the graduate outlook, who is not in charge of the administration of any undergraduate school or college, and who is responsible directly to the president of the university.

# III. Library:

(1) The demands that are made on a library by a graduate course go very far beyond the needs of corresponding undergraduate courses. A graduate course may, for example, be given as:

(a) A Seminar, in which a group of advanced and competent graduate students under the critical direction of the professor undertake to organize and evaluate in the light of primary sources the contributions contained in research papers on a certain limited subject whether published separately as monographs or scattered through the files of learned periodicals;

(b) A lecture and problem course in an advanced and difficult subject matter in which a prepared text is studied critically in the light of the original course and of contemporary seconds.

inal sources and of contemporary research;

(c) A critical reading course in which a student familiarizes himself with the literature of a subject and reports frequently to his professor;

(d) An organized attempt to solve a research problem either collectively or individually.

In each of these cases it is obvious that both the professor and the student must have at hand in the library all the ordinary tools of scholarship in the field of the course, such as bibliographies, abstract journals, finding lists, collection of documents, texts and monographs, and especially bound files of all important learned journals in that field. The library must have sufficiently numerous and competent trained personnel not only to procure and care for these scholarly materials but to make them readily available to the faculty and students. A reference librarian and a dictionary catalogue are indispensable.

- (2) Furthermore, the granting of graduate degrees in any field presupposes the possession by the library, in addition to the requirements for graduate courses, of proportionate research facilities, such as cubicle space and study tables in the stacks, collections of source materials, extensive files of learned journals covering not only the entire field but its supporting fields and its backgrounds.
- (3) Unusual journals may be borrowed with good grace from another institution, but not those periodicals in the various languages which form the

ordinary media for the publication of research in the fields in which the university is offering instruction and especially graduate degrees. This is perhaps the most costly part of the equipment for graduate study.

IV. Research Facilities: The nature of the equipment that is required for research will obviously differ from one field to another. In some subjects, such as history, these facilities will consist principally in collections of documents, in facsimiles and photostatic copies, and in archives to which the graduate students have ready access. In the physical sciences the research equipment, in addition to learned journals, will embrace instruments, laboratory space, and shop facilities.

# V. Requirements for Graduate Degrees:

# (1) The Master's Degrees

- (a) While it is true that the requirements laid down by American universities for the Master's degrees vary widely, and that up to the present no general agreement has been reached by the various committees that have been appointed to clarify the situation, nevertheless there is little doubt in the minds of university men as to what is good practice and what is bad practice, what is a strong Master's degree and what is a weak one.
- (b) Since the clientele of our Jesuit graduate schools is so largely composed of members of religious orders and congregations who are moved about from place to place, we cannot afford to restrict our consideration to local conditions, or to the practice of our immediate competitors and neighbors, or to the pressing demands of our apparently local clientele. We must rather visualize our degrees, not as given by this or that institution, but as conferred by a Jesuit university, so that rightly or wrongly, praise or blame will attach to the Jesuits. Therefore, the requirements laid down everywhere should be a little above the average of what is generally considered good practice.

(c) The following points will be recognized as good practice:

- (i) The requirement of a strong undergraduate major sequence, preferably of at least eighteen semester hours of credit or their equivalent in advanced or upper division courses in the principal or major subject, as a minimum prerequisite to entrance on the graduate program of studies in that subject;
- (ii) The requirement of a strong undergraduate minor sequence, preferably of at least twelve semester hours of credit or their equivalent in upper division courses in the respective subjects as a minimum prerequisite to the beginning of a graduate minor or subordinate program in any field that is not very closely allied to the major or principal field;
- (iii) Close co-ordination of the courses in the graduate major and minor fields to form a unified total program for the Master's degree.
  - (iv) Insistence on a preponderance of strictly graduate courses;

358 APPENDIX E

(v) Requirement that the candidate for a Master's degree shall have received a balanced training which will have placed him in contact with the literature of the whole field and not merely with the background of a single research problem to which his entire time was devoted;

(vi) Requirement that the candidate shall have been tested for research ability through a thesis which involves the use of research methods and that this thesis shall not be included in the minimum course requirement of twenty-four semester hours or their equivalent in the graduate

program;

(d) The granting of a Master's degree presupposes in the given department or field a sufficiently numerous personnel to give the candidate a balanced graduate training and to constitute a committee of experts competent to judge his achievements. A "one-man" Master's degree under ordinary conditions is not good practice.

(2) The Degree of Doctor of Philosophy

(a) The granting of the doctorate in a given department or field cannot be justified unless:

(i) The library is sufficiently well equipped to permit the student to canvass the entire literature of his subject:

(ii) The research facilities readily available are extensive enough to

promise a genuine contribution to knowledge;

(iii) There are in the department or field a sufficient number of professors trained in research and actively engaged in research to give the candidate such well-rounded training in his own and supporting fields as to render him, fundamentally at least, a scholar, to give him competent criticism from different points of view, and to evaluate his achievements and qualifications in the light of the whole field of scholarship to which his research belongs.

(b) A "one-man doctorate" is never justified.

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370

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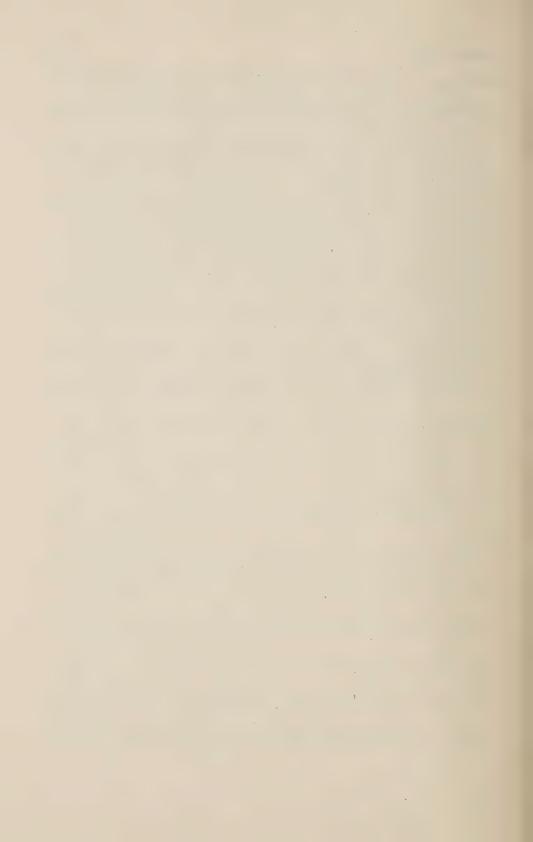
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Academic course, 84 Academy, in China, 4 Activities, extracurricular, 136 f Activities, student, athletics, 135; debate, 137; political, 138; religious societies, 137 Adams Female Seminary, 179 Ahern, Patrick H., degree requirements, The Catholic University of America, 231 Albertus Magnus University, 316 Alexandria, library of, 6 f
All Hallows' College, 309
Antioch College, 139
Aquinas College, Columbus, Ohio, 306; Portland, Oregon, 326 Aristotle, on education in Egypt, 2 f Assumption College, 319
Athens, intellectual curiosity in, 5; tradition of high studies, 6 Athens, University of, 6 Athletics, at Boston College, 135; popularity of, 136 Augustinian College of the Merrimack Valley, the, 330

Baseball, popularity of, 136 Bayley, James R., founder of Seton Hall, 105; views on college president, 105, 144 Beard, Charles A., on purpose of American College, 13

Beecher, Catherine, 179 Bellarmine College, 331

Belmont Abbey College, 302
Benedictine College, Pueblo, Colorado, 320; Richmond, Virginia, 323; Savannah, Georgia, 321
Benton Bill, 159
Bees Louise, Wheeler France Control

Boas, Louise, Wheaton Female Seminary, 180

Bohemia Manor, 29

Boone, Richard, on early American College, 13

Borromeo College, 288
Boston College, disciplinary regulations, 1879–1880, 121 f; dress of students, 126; sketch of, 286; student complains of absence of athletics, 135 Brooklyn College, 322

Brownson, O. A., evaluation of Catholic college teachers, 103; invited to Notre

Dame faculty, 103 f; on prefects, 158; on teaching, 102 f Brown University, 11, 16 Bruté, Simon, on college presidents, 147 Butler, Thomas, letter from John Dubois, 106

Caldwell, Mary Gwendoline, gift to The

Caldwell, Mary Gwendoline, gitt to The Catholic University of America, 224 f Calvert College, 276; control of, 32 Calvert Hall College, 317 Campion College of the Sacred Heart, 303 Canisius College, 294 Carroll, John, bequest to Georgetown, 167 f; on college government, 105; dissatisfaction with faculty, 88 f; on duties of college president, 145; evaluation of need for Catholic education, 39; founder of Georgetown, 42, 55; letter to Pronaganda, 38; money for Georgetown. Propaganda, 38; money for Georgetown, 160; on need for a seminary, 38 f; plan for a college, 29; plan for Georgetown, 112; plan for Georgetown Academy, 39; plan for seminary, 44; Prefect Apostolic, 38; regulation for government of Georgetown in 1788, 145; salaries for teachers at Georgetown, 99; search for president of Georgetown, 144; search for teachers, 88; and the Sulpicians, 42; on teaching, 77; on teaching methods, 74

Carroll College, 324

Cassidy, F. P., on college founding, 35 Catholic Advocate, The, on Catholic colleges, 205

Catholic college, as an administrator's college, 107; curricular theory, 36; endowment of, 168; enrollment, 119 f; Gibbons Hall, 322; government of, 105; liberal orientation of, 58; location of, 168; methods of, 53; missionary activities of, 36; objectives, 34, 36; objectives, character formation, 37; purpose of, 52 f; practical studies in, 53; respectability of, 47; service to community, 54 f; teaching methods, 59; term of, 119 Catholic colleges, accidental location of,

171 f; commission to teach, 37; evaluation of, in The Catholic Advocate, 205; first permanent, 34 n; founding of, 28 ff; graduate schools in, 202 ff; lay control, 32 f; lay control, reasons for failure, 33; liberal culture in, 36; mortality rate of, 161; period of reorganization, 84; rate of survival, 46 f

Catholicism, in early America, 25 ff

Catholic population, before revolution, 25; 1785–1850, 26

Catholic schools, before 1775, 26; early foundations, 27 f

Catholic teachers, College of Providence, Rhode Island, 253

Rhode Island, 253
Catholic University of America, The, bequest for, 224; coeducation, 234; disciplinary regulations, 231 ff; instruction begins, 231; law department, 251 f; location for, 227 f; medical school, 246 f; nature of a university, 203 f; new schools in, 233 f; opposition to, 228; organization of, 229 f; projection of, 223 f; scope of advanced studies, 204; selection of first faculty, 229 f; sketch of, 305; a student's letter on discipline, 233; undergraduate admission, 234
Cecil College, 288; control of, 32
Cerporchip of student letters, 130

Cecil College, 288; control of, 32 Censorship, of student letters, 130 Chaminade College, 324

Chapter of the Clergy, 39 Charlestown, College of, 11

Christian Brothers College, enrollment, 120; Memphis, Tennessee, 296; Sacramento, California, 321; St. Louis, Missouri, 278 f

Clap, Thomas, defines Yale's purpose, 15; first president of Yale, 15

Classes, nomenclature of, 83 f

Classics, opposition to, 82; report on, 82; value of, 82 f

Value of, 82 r Clergy, educated, 16 Coeducation, 19; acceptance of, in Catholic colleges, 142 f; in Catholic colleges, in 1955, 143; at De Paul University, 143; first experiments with, 141; influence of James McCabe, S.J., 142; need for, in Catholic colleges, 141 f

College, denominational, purposes, 17; meaning of, 37; see also Catholic

college

College, early American, age of students, 19 f; financial condition, 18; library holdings, 18 f

College attendance, motives for, 110 f College control, principles of, 107 f

College course, cost of, 166; length of,

College founding, criteria, 28 ff; evidences of, 29 ff; motives for, 32; reasons for, 47 College objectives, 124

College of the Marist Fathers, Atlanta, Georgia, 318 College of New Rochelle, 190 ff; entrance

requirements, 190
College of Notre Dame of Maryland, sketch of, 184 ff

College of Our Lady of Guadalupe, 277 College of Our Lady of the Sacred Heart, 297

College of the Sacred Heart of Jesus, 295 College of the Sacred Heart, Vineland, New Jersey, 305 College of St. Elizabeth, 193 College of St. Ignatius, Mankato, Minne-

sota, 300

College of Steubenville, the, 329

College and Theological Seminary of the Assumption, 293

Colleges, American, purposes, 49; anti-intellectualism in, 199 f; Jesuit com-mercial course, 85 f; Jesuit dispensation to charge tuition, 164 f; support of, 165 ff

Colleges, colonial, curriculum of, 20; length of course, 20; location of, 19; study of Latin, 20

blleges for women, followed non-Catholic colleges, 196; general features of growth, 194 ff; graduate curricula, 196; non-Catholic, 177; president of, Colleges for women, 197

Columbia University, 11 Columbus College, 323

Commercial course, evaluation of, 57; Notre Dame, 86; policy for, 85 f; as regular college course, 97 f; at St. Louis, 98; teachers of, 97 f; at Xavier, 69

Commercial studies, in Catholic colleges, 242 f; status of, 56 f Commissioner of Education, report of,

80 f; report of, on college enrollment,

Compositions, report of "write-off," 76; used to assess student achievement, 76 Conception College, 304

Control, administrative, precedents for,

Corpus Christi College, Corpus Christi,

Texas, 320, 326
Coulter, E. M., founding of University of Georgia, 12

Course, length of, 83 f; organization of, 83 f

Creighton, John A., 247

The, Creighton University, medical

school, 247; sketch of, 302
Curiosity, intellectual, in Athens, 5
Curriculum, basic, 78; becomes semiprescriptive, 61; Catholic college, 51;
change in Catholic college, 47; college wasteful, 50; colleges for women, 194 f; combination course, 62; commercial, 56, 69, 71, 86; direction of, 56; distinctions in, 78; division of, 83 f; elementary courses, 60 f; English in, 82 f; English-classical, 61; English course, 56, 61; enrichment of, 87; evaluation of Latin and Greek studies, 82; ferment

of, 51; Fordham, 68; formative period of, 34 ff; at Georgetown, 75; Georgetown, in 1789, 63; Georgetown, in 1820, 63 f; Georgetown, in 1835, 65 f; Georgetown, in 1887, 80 f; for girls, 178; at Holy Cross, 78 f; influence of parents, 56; length of, 71; manual, 58; materials for, 60; new, 86 f; Notre Dame, 1854, 70; organization of, 86; organization into colleges, 87; periods of development, 53; periods of development, 53; periods of development of development, 55; periods of development and experimentation, 78 ff; purpose of, in Catholic college, 54; reform documents, 54; reorganization of, 84; St. Louis, 66 f; at St. Louis, 58; at St. Mary's (Baltimore), 60; science in, 57; scope of, 54 f; Spring Hill, 59; at Spring Hill, 69; of Trinity College, 192; University of Detroit, 79 f; Villanova, 59, 80; of women's college, 188 f, 196; Xavier (Ohio), 69 Xavier (Ohio), 69

Daley, John, on Georgetown's purposes, 42

Dartmouth, 11 Dartmouth College decision, 23

Dean, as leader of faculty, 156 f; office of, 156

Debate, as an extracurricular activity, 137 Degree, doctor of philosophy, at Georgetown, 217 f

Degree, master's, in Catholic colleges in 1871, 208; Georgetown, 207; requirements for, 203, 206; at St. Joseph's College, Bardstown, 207; St. Louis Uni-

versity, 207; Xavier (Ohio), 207 Degrees, number granted in 1872, 86 f; in relation to coeducation, 142; require-

ments for, 67 f

Department, head of, 157

De Paul University, coeducation at, 143; sketch of, 314

De Sales College, 327

Detroit, University of, curriculum at, 79 f

Dickinson College, 11 Diocesan Normal School of Brooklyn, 253 Discipline, at The Catholic University of America, 231 ff; in China, 4; college, 114; in colleges for women, 185, 194 f; evaluation of, 121; regulations for, 121 ff; system of, 121 f; uniformity of, 116

Dormitories, 174 f Dowling College, 327

Dress, regulations for, in women's college,

187; students, 125

Drill companies, at Boston College, 126 Dual system, of higher education, 23 f Dubois, John, founder of Mt. St. Mary's,

45; president of Mt. St. Mary's, 169; views on college government, 105 f

DuBourg, Bishop Louis, founds a college in St. Louis, 46

DuBourg, William, property for St. Louis,

Duquesne University, 302

Durant, H. F., founder of Wellesley, 182

Ecclesiastical College of St. Lawrence Brundusium, 297

Education, ancient, emphasis on practical, 3; Catholic development of, 51; Catholic higher, first example in U. S., 44; liberal, in China, 4; professional, China, 4; for women, 140 f; for women, in China, 4 f; see also Higher education

Egypt, higher education in, 2 f Ellis, John T., on the founding of The Catholic University of America, 226 f; on John J. Keane, 229

Elmira Female College, 181 f Endowment, of Catholic colleges, 168;

Georgetown, 167

English course, evaluation of, 57; at Georgetown, 61; teacher of, 97; teachers for, 58

English studies, 82 f; at Georgetown, 57;

importance of, 57

Enrollment, cosmopolitan, 120; reports on, 119 f

Entrance requirements, admissions officer, 62; tests, 62; in woman's college, 190 Ephebic college, 5 f; intellectual purpose,

Ephebic training, 6; objective of, 6

Erbacher, S. A., on college enrollment, 119 f; on college faculty, 99 t; on college founding, 35; on college's missionary purposes, 36 f; on entrance requirements, 115; on lay faculty, 95 Europe, source for teachers, 90 Evangelical colleges, motives in founding, 16 f.

ing, 16 f

Examinations, composing, 76; early practices, 59; entrance, 19 t; entrance, formality of, 115; Georgetown new system, 76 f; at Marquette, 75 f; nature of, 75; organization of, 75 Examinations, time for, 75

Facilities, in Catholic colleges, 172; for

science, 173

Faculty, Brother-teachers, 94; Brownson's aculty, Brother-teachers, 94; Brownson's comments, 102 f; graduate first organized, 217; law department, at Georgetown, 251; law school, 249; lay, commercial subjects, 97 f; lay, duties of, 97; lay, quality of, 96; lay, role of, 104; lay, status of, 95 f; laymen, 94 f; policymaking, 104 f; preparation of, 100; quality of, 93, 99 f; quality of, exaggerations, 101; salary of, 97; scholars on, 101; stability of, 100; standards for, 93; traditional prerogatives of, 106 f

Fairfield University, 328
Fees, student in non-Catholic colleges, 166 f; student, 1870-1900, 166 Fenwick, B. J., on boards of trustees, 159

Food, comment on, 131 Football, forbidden, 135

Fordham University, curriculum of, 58, 68; medical school, 247; receives public grant, 160; requirements for graduate study, 209 f; sketch of, 266 f Formation, moral, 124

Fournier Institute of Technology, 330 Franciscan College, 293

Franklin, Benjamin, on control of education, 23

Fraternities, absence of, 139

French, as an extra, 136 f; study of, 58, 71

Gannon College, 329

Garraghan, G. J., on tuition in Jesuit colleges, 164

Gaume, Abbé, on classics, 82

Georgetown, age of students, 112; chartered, 29; choice of site, 169; construction of first building, 40; curriculum, 58; curriculum in 1798, 63; curriculum 58; curriculum in 1798, 63; curriculum in 1835, 65 f; curriculum in 1887, 80 f; description of, 173; disciplinary regulations in 1879–1880, 123 f; dress of students, 125; English course, 61; establishes first graduate program, 208; expands graduate program, 213–216; first building, 29; first Catholic college, 52; first library, 174; first master's degree, 207; first president, 88; graduate school, 218–223; influence of, 11, 55; institutes new system for examinations, 76 f; land for, 41; law department, 250; limits pocket money, 121; medical school, 243; missionary function of, 42; office of president, 148; postgraduate course described, 209; repostgraduate course described, 209; receives public grant, 159; relation to Franklin's Academy, 62; religious discipline, 114 f; salary of teachers, 99; sketch of, 255 f; standards of achievement, 75; a student's day described, 117; students leave in 1850, 133; tuition question, 162 f; University, cost of college course, 165

lege course, 165
Georgetown Academy, goal for, 41; predivinity course, 42; "Proposals" for, 41; "Resolves" for, 39 f
Georgia, University of, 11
German, as an extra, 136 f
Germantown Day College, 299
Gethsemani College, 278
Gilman, D. C., graduate study, 203
Gonzaga College (Washington, D. C.), 260 f: age of students, 113

260 f; age of students, 113

Gonzaga University, Spokane, Washington, 309

Government College, 144; absence of fixed policies, 155; Carroll's code, 105; at The Catholic University of America, 107; president's authority, 148 f; principles of, 107 f; views of James R. Bayley, 105; views of John Dubois, 105 f; views of John Hughes, 106

Grading of curricula, 78

Grading of students, at University of Detroit, 77

Graduate program, first in Catholic colleges, 208 f; at Fordham, 209 f; at Holy Cross, 210; in non-Catholic colleges, 208; at St. Louis University, 211 ff; in women's colleges, 191 ff

Graduate school, first organized, 217 f; Georgetown, 218-223; schedule of

lectures, 223

Graduate schools, Catholic colleges, 202-223; first American, 200 f; major prob-

lems of, in Catholic colleges, 235 ff Graduate study, premature, 205 f Grassi, John, as president of Georgetown, 148; on vice-president, 156

Greek, status of, 82

Guadalupe College, 301

Hamilton, G. E., replies to Satolli, 251 f Hampden-Sidney, 11 Hartford Female Seminary, 179

Harvard College, 11; appropriation for, 29; established by General Court, 28; sets precedent for college government, 144

Healy Diary, on amusements, 132
Higher education, in Assyria, 3; in Babylonia, 3; Catholic, control of, 31 f; in China, 3 f; in Egypt, 2; Egypt, teachers, 3; objectives of, in China, 4; for whom, 50 f

High school, separated from college, 83 f Hofstadter, Richard, on independent medical schools, 240; on university adminis-

tration, 201 Holidays, 117

Holy Angels' College, 291

Holy Angels' College, and Preparatory Seminary of the Oblates of Mary, 314 Holy Cross, age of students, 113; states represented in student body, 120; a student's program of studies, 56

Holy Cross, College of, curriculum at, 78 f; description of, advantages, 170; graduate program, 210; of New Orleans, Louisiana, 311

Holy Cross, The College of the, sketch of, 270 f

Hospital, Georgetown University, 245 Hughes, John, on college government, 106 Humanities, course of, 84

Immaculate Conception College, 272 Immaculate Conception College, Iberville, Louisiana, 283

Industry, influence on higher education, 200

Institute of Our Lady of Lourdes, 314 Instruction, income from, 161; materials of, 59 f, 62; system of, at Georgetown, 72; tutorial, 72
Iona College, 328

Iowa, University of, admits women students, 139; coeducation, 180

Ipswich Academy, 179

Jasper College, 311 Jefferson, Thomas, on control of education, 23; influence on college curricu-

Jefferson College, 263

Jesuits, college at Newtown, 29; found first school, 27; gratuitous teaching, 162; influence of, 77; influence on curriculum, 55; move to Fordham, 68; plan of studies, 102; on teaching commercial subjects, 98; tuition question, 161–165; see also Society of Jesus John Carroll University, 308

Johns Hopkins University The first American

Johns Hopkins University, The, first Ameri-

can graduate university, 200

Jordan College, 326 Journalism, first department of, 139 n; retarded as student activity, 138 f

"Jug," recollections of, 126 f "Jug book," at Mt. St. Mary's, 128

Keane, John J., faculty for The Catholic University of America, 230; rector of The Catholic University of America, 228 ff

Kenny, M. J., on teachers, 93 f Kenny, Peter, tuition charges, 162 f King's College, 329

Knowledge, leisure for, in Athens, 5

Lagarde, Ernest, collects past due tuition,

La Mennais College, 331 Languages, modern, 86; teachers for, 90 f La Salle College, 289 Latin, status of, 82

Laurel Hill College, 263

Law, study of, in Catholic colleges, 248-253

Laymen, on Catholic college faculty, 95; at The Catholic University of America, 204; qualifications of, 98 f; as teachers of philosophy, 98

Le Moyne College, 329

Leonard Hall College, 323 Le Ver Rongeur, influence of, 82 Lewis College of Science and Technology,

326

Liberal education, see Education Libraries, college, 137 f; Roman, 6; stu-dent, 137; summary of holdings, 138 Library, location of, 174; use of, 174; use of books, 174 Little Rock College, 322

Location, importance of, 168 f "Log College," 15 Loras College, sketch of, 264 f

Louisiana College, 259, 282

Loyola College, Baltimore, Maryland, 280 Loyola University, Chicago, Illinois, 295; medical education, 247 f

Loyola University, Los Angeles, California, 290

Loyola University, New Orleans, Louisiana, 318

McCabe, James, president of Marquette,

McLaughlin, J. F., on the founding of Georgetown, 29 Magruder, G. L., reply to Satolli, 246

Manhattan College, 280; entrance require-

Manhattan College, 200; entrance requnements, 115

Manual labor course, first in Catholic college, 58; at Mt. St. Mary's, 59; at Notre Dame, 58, 70; at Spring Hill, 59; at Villanova, 59

Marianapolis College, 327

Marquette University, age of students, 113; examination system, 75 f; experiments with coeducation, 141 f; medical education at 247; philosophy, teaching education at, 247; philosophy, teaching of, 98; sketch of, 290

Massachusetts, Law of 1827, significance of, 22

Master's degree, meaning of, 100 f; see also Degree, master's

Meadville College, 291 Meagher, W. J., on collections for Holy Cross, 160

Medicine, study of, in Catholic colleges, 243 ff

Meigs, Josiah, 12 Mental discipline, 52; in Catholic colleges,

Mercantile course, see Commercial course Methods, of formative period, 72 ff; organization of, 73

Michigan, University of, coeducation, 180 Ministry, learned, 16 f

Mission Dolores College, 16 f Money, at Fordham, 160; limitations on student use, 121; public, for Catholic colleges, 159 f

Morale, student, observations on, 125 Morison, S. E., on Harvard's purpose, 12 f; on medieval university, 8; objectives of early colleges, 35
Motives, for college founding, defense of,

37

Mount Angel College, 308 Mount St. Joseph's College, 299 Mount St. Mary's, age of students, 113; choice of site, 169; cost of college course, 166; duties of lay professor, 97; first building, 172; as a petit séminaire, 45; purposes of, 45; relation to Sulpicians, 45; seminarians as teachers, 92; theological studies, 45
Mount St. Mary's, Emmitsburg, founding, 45; sketch of, 256 f

Mount St. Mary's of the West, 285

Natchez College, 291

Neale, Leonard, curricular change at Georgetown, 43; president of Georgetown, 43; views on discipline, 43 Newman, J. H., 47; Site of the University,

168 New Subiaco College, 301

Newtown, 27

New York Literary Institute, sketch of, 257

Niagara University, medical school, 247;

sketch of, 284 Night school, at Xavier, 69

Night school, at Xavier, 69
Notre Dame, age of students, 112; classical course in 1864, 70 f; commercial course, 86; daily schedule in 1843, 117 f; English course, 82 f; female teachers, 94; first building, 172; first college course at, 71; founding, 171; law school, 250; library, 174; postgraduate course described, 209; preparatory course in 1864, 70; a recalcitrant student at 129; sketch of 267 f dent at, 129; sketch of, 267 f

Oberlin College, degrees for women, 180; first to admit women, 139

Objectives, college, Catholic and non-

Catholic, 35 f

Objectives, colleges for women, 194 f O'Connell, Dennis, rector of The Cath-olic University of America, 107 Ohio University, coeducation, 180 Old Pointe Comfort College, 316 Ord, Willie, famous culprit, 128 f Ordinatio de Minervali, 164

Parents, motives for sending sons to college, 112
Pass Christian College, 292

Pennsylvania, University of, 11; dates of founding, 28; denominational influence,

The Philosophical and Classical Seminary of Charleston, 261

Philosophy, schools of, 6 Pio Nono College, Macon Georgia, 298; St. Francis, Wisconsin, 297

Plunkett, Robert, Georgetown's first president, 88, 144 f

Politics, student, 138
Polytechnic and Commercial College of
the Catholic Institute, 33, 288
Portier, Michael, founder of Spring Hill,

Postgraduate, see Graduate

Postgraduate course, in colleges women, 189 f; at Notre Dame, 209 Poydras College, 281

Prefect, description of, 128; of discipline,

importance of, 158

Prefects, qualifications of, 124

President, college, as an administrator, 151; Bishop Carroll's view on, 145; in Catholic women's colleges, 197; definition of office, 148; duties of, 145, 150; educational influence of, 152 f; evaluation of, 153; importance of, 105; influence of, 146; information on, 146; preparation of, 152 f; qualifications of, 145 f; responsibility of, 150 f; selection of, 148; source of authority, 149; as a teacher, 151 f; tenure of, 154; views of Simon Bruté, 147

Priest-teachers, preference for, 92

Princeton University, 11; purpose of, 15

Prizes for achievement, 73

Professional study, commerce, 242 f; medicine, 243 ff; in Rome, 6; theology, 241 f Professorships, in Catholic colleges, 73; specialized, origin of, 72 Providence College, 325

Punishment, corporal, discouraged, 127; forms of, 130 f

Purcell, Bishop John, 33; founding of Xavier College, 160

Quincy College, 287

Rationalism, influence on college founding, 13

Ratio Studiorum, influence of, 64, 69; influence on methods, 77 f; practice of "class teacher," 72 Regis College, 309

Regulations, concerning dress, 125; disci-plinary, Boston College, 121 f; George-town in 1879–1880, 123 f; St. Joseph's College, Bardstown, 122 f

Religion, student activities in, 137; uniformity of, 114 f

Repetition, method of, 73

Requirements, admission, 114; age, 112 f; Catholic students, 114

Requirements, entrance, 109 f Research, in universities, 202

Resolutions, of students at Georgetown in 1850, 133

Review, method of, 73 Riots, students', 124 f, 134 Rock Hill College, 285

Rockhurst College, 324

Routt College, 325 Rutgers University, 11; origin of, 16 f

Sacred Heart College, 273; Augusta, Georgia, 317; Morrison, Colorado, 305; Sacred Heart, Oklahoma, 312; San Francisco, California, 298; Tampa, Florida, 321; Woonsocket, Rhode Florida, 3 Island, 316

St. Aloysius College, Helena, Montana, 305; Louisville, Kentucky, 274; New

Orleans, Louisiana, 317

St. Aloysius Commercial College, Vicksburg, Mississippi, 316

St. Ambrose College, 303

St. Andrew's College, 274

St. Angela's College, see College of New Rochelle

St. Anselm's College, 310
St. Basil's College, 316; Stamford, Connecticut, 328
St. Bede's College, 310
St. Benedict's College, Atchison, Kansas, 286; Newark, New Jersey, 293
St. Bernardine of Siena College, 327
St. Bernard's College, 313
St. Bonaventure's College, Pulaski, Wisconsin, 319; Terre Haute, Indiana, 298

consin, 319; Terre Haute, Indiana, 298

St. Bonaventure's University, 283 St. Charles College, 261; Grand Coteau,

Louisiana, sketch of, 264 St. Cyril's College, 317 St. Dominic's College, 272 St. Edward's University, 307

St. Francis College, 273; Biddeford, Maine, 328; Brooklyn, New York, 286 St. Francis De Sales College, 283

St. Francis Institution, 294
St. Francis Xavier's College, Alexandria,
Louisiana, 313; New York, New York,
272 f; enrollment, 120

St. Gabriel's College, 264 St. Gall's College, 315

St. Gregory's College, 325 St. Ignatius College, enrollment, 120; Pend d'Oreilles Mission, Montana, 304

St. James College, 283 St. John's, see Fordham

St. John Berchmans' College, 319

St. John's College, 11; Cleveland, Ohio, 253, 281; Mansura, Louisiana, 322; Prairie du Chien, Wisconsin, 296; 296;

Prairie du Chien, Wi Washington, D. C., 292 St. John Fisher College, 331 St. John Kanty College, 323

St. John's Literary Institute, 261 St. John's Literary Institute, 201
St. John's University, Brooklyn, New York, 294 f; Collegeville, Minnesota, 285; Toledo, Ohio, 315
St. Joseph's, age of students, 113
St. Joseph's Academy, Bardstown: disci-

plinary regulations, 1860–1861, 122 f; first building, 172; founding of, 178; master's degree, 207; regulations on dress, 126; sketch of, 259 f; Brownsville, Texas, 294; Buffalo, New York, 275; Burlington, Vermont, 306; Cincinnati, Ohio, 295; Cleveland, Ohio, 299; Collegeville, Indiana, 310; Covington, Louisiana, 319; Denver, Colorado, 300; Emmitsburg, sketch of, 187 ff; Hays, Kansas, 323; Lowell, Massachusetts, 313; Muskogee, Oklahoma, 320; Natchi, Kansas, 323; Lowell, Massachusetts, 313; Muskogee, Oklahoma, 320; Natchitoches, Mississippi, 284; Philadelphia, Pennsylvania, 277; Rhinecliff, New York, 292; Rohnerville, California, 299; St. Joseph, Missouri, 291; San Jose, California, 305 f; Somerset, Ohio, 276; Springfield, Missouri, 313; Susquehanna, Pennsylvania, 279; Teutopolis, Illinois, 289; Victoria, Texas, 303; Willamette, Oregon Territory, 269 f. Joseph's Collegiate Institute. Buffalo.

St. Joseph's Collegiate Institute, Buffalo, New York, 288 St. Joseph's Commercial College, Detroit, Michigan, 312 f St. Joseph's Italian Seminary and College,

Troy, New York, 320 St. Leo's College, 311 St. Louis, age of students, 112 f; bachelor's degree, requirements for, 67 f;

lor's degree, requirements for, 67 f; classical course, 67; curriculum of, 66 f; description of curriculum, 67; early curriculum, 57 f; master's degree, requirements for, 68; rank of, 58
St. Louis College, Louisville, Ohio, 292; St. Louis, Missouri, closed by Bishop DuBourg, 46; New York, New York, 293 f; San Antonio, Texas, 311
St. Louis University, four-year plan, 84; graduate course, 211 ff; land-grant proposed for, 159 f; law department, 250; master's degree, 207; medical department, 243 f; sketch of, 258 f; tuition question, 162 f
St. Martin's College, 313

St. Martin's College, 313 St. Mary's College, Baltimore, chartered, 43; master's degree, 206; purpose of,

44; sketch of, 256

44; sketch of, 256
St. Mary's College, Cleveland, Ohio, 285; Columbia, South Carolina, 278; Kansas, 274; Kentucky, 68, 260; Las Vegas, New Mexico, 300; Lebanon, Kentucky, first building, 172; Natchez, Mississippi, 279; New Orleans, 298; Orchard Lake, Michigan, 307; Portland, Oregon, 308; Richardton, North Dakota, 315; St. Mary's, California, 289; Stockton, California, 306; Wilmington, sketch of, 266; Winona, Minnesota, 324–325
St. Mary's College of Notre Dame, 193 f St. Mary's Collegiate Institute, 275

St. Mary's Collegiate Institute, 275

St. Mary's Commercial College, New Orleans, Louisiana, 304

St. Mary's Jefferson College, Convent,

Louisiana, 289 St. Mary's University, Galveston, Texas, 282

St. Mary's University, San Antonio, Texas,

St. Meinrad's College, 281

St. Michael's College, Portland, Oregon, 296; Santa Fe, New Mexico, 287; Winooski Park, Vermont, 318

St. Norbert's College, 314 St. Patrick's College, Sacramento, California, 301; Walla Walla, Washington, 299

St. Patrick's Commercial College, Chicago, Illinois, 320 St. Paul's College, Covington, Louisiana,

St. Peter's College, Chinicottic, Marco, 282; Jersey City, New Jersey, 301; Milwaukee, Wisconsin, 279; Troy, New York, 287

Sts. Peter and Paul College, 275

St. Philip Neri College, 263 St. Procopius College, 309 St. Rita's College, 321

St. Stanislaus College, Chicago, Illinois, 310; White Sulphur, Kentucky, 284 St. Stanislaus Commercial College, 281

St. Thomas Aquinas College, Cambridgeport, Massachusetts, 304; sketch of, 256 St. Thomas College, Houston, Texas, 318;

St. Paul, Minnesota, 307 St. Victor's College, 291

St. Victor's College, Cape Girardeau, Missouri, sketch of, 266; Richmond, Virginia, sketch of, 267, 271 f; Wheel-ing, West Virginia, 290 St. Xavier's Institute, Louisville, Ken-

tucky, 290 Salaries, for laymen, 99 San Diego College for Men, 331 Santa Clara University, sketch of, 278 Satolli, Archbishop, letter on George-

town's medical school, 246 Schedule, daily, at Notre Dame, 117 f; at Spring Hill, 118; at Villanova, 118 Schmidt, G. P., on college curriculum,

20 f

Schools, see Catholic schools School year, length of, 119

Science, devotion to, in universities, 201 f; facilities for, 173; in higher education, 201

Scientific course, construction of, 57 Scientific studies, 57

Seattle University, 312 Secularization, of higher education, 201 Seminarian-teacher, qualifications of, 92 f Seminary, objective of, 36

Seton Hall University, master's degree, 206; medical school, 248; proposed site for The Catholic University of America, 227; regulations governing transfer students, 116; sketch of, 284 Seton, Mother E. B., 177 f Seven liberal arts, in Rome, 6

Shea, J. G., describes riot at Georgetown, 134

Sheil Institute, 330 Sisters, as teachers in colleges for men, 94 "Sky Parlor," 126

Smith, Thomas C., on early medical education, 245 Smith College, 182

Smoking, permission for, 127 Society of Jesus, land for Georgetown, 41; see also Jesuits Society of St. Sulpice, St. Mary's College,

Sophists, place of, in higher education, 6 n

Sorin, E. J., on course at Notre Dame, 70; invites Brownson to Notre Dame, 103 f Southern colleges, curriculum of, 58

Spalding, John L., 224; rector of The Catholic University of America, 228; sermon on "The Higher Education of the Priesthood," 225 f; on the teacher,

Spalding College, 322 Spanish, as an extra, 136 f

Spainsh, as an extra, 150 r

Spring Hill, age of students, 112; course of studies, 69; curriculum of, 58; daily schedule in 1870, 118; description of, 169; discipline in, 114; seminarians as teachers, 92; sketch of, 262

State control, of private colleges, 23

State university, see University

Stonehill College, 330

Strikes student at Boston College, 126

Strikes, student, at Boston College, 126 Student life, comparison of, with other colleges, 132; free days, 117

Students, age of, 112 f; description of day of, 117; discipline of, 116; dormitories for, 174 f; letter-writing of, 130; living accommodations, 130; must be Catholics, 114; non-Catholics, 114; number in early colleges, 119 f; preparation of, 57 f, 112; promotion of, 75; recreation of, 132 f; regimentation of, 126 f; supervision of, 116; transfer at Seton Hall, 116; welfare of, 116 f

Studium generale, features of, 8 Syracuse Catholic College, 287

Taaffe, T. G., on methods of teaching, 68 f

Teachers, assignment of, 72; in Catholic colleges, Thébaud on, 206; in commercial course, 86; duties of, 103; European priests, 89 f; evaluation of, 103; reli-

gious communities, 89; search for, 89 f;

views of J. W. Spalding, 108
Teachers, college, in non-Catholic colleges, 92; selection of, 92

Teachers, European, effectiveness of, 90; preparation of, 90

Teachers, shortage of, solution of, 92 f Teachers-students, relationship, 77 f Teaching, classroom methods, 73; gratui-tous, 163 f; methods of, 74; quality in Catholic colleges, 205

Telegraph, first use of, in a Catholic college, 134

Temple schools, in Egypt, 2; quality of, 3 Tenure, absence of, 99

Tests, religious, 15 f Tewksbury, Donald, denominational colleges, 12; on purpose of American college, 13

Thébaud, A. J., on Catholic college teachers, 206; comments on Jesuit col-leges, 91 f; first Jesuit president of Fordham, 68

Theology, emphasis on, in university, 204 f; as professional study, 241 f; school of, 194

Thibodaux College, 304

Third Plenary Council, influence of co-education, 141; on women's colleges, 196 f

Thwing, Charles F., on early American

college, 13 Tobacco, concealment of, 129; use of, by students, 127 f Transylvania, 11

Trinity College, 325; sketch of, 192 f Troy Female Seminary, 179

Trustees, boards of, relation to president,

Tuition, 164; Georgetown, 162 f; in Jesuit colleges, 161 ff; St. Louis University, 162 f

Uniforms, at Georgetown, 125; at Holy Cross, 125; at St. Joseph's, Bardstown, 126; students', 125 f

Universities, Catholic, factors militating against, 204 f

Universities, of England, 10

Universities, European, founded 1550-1700, 10 n

University, freedom of, 10 f; German-type,

200; understanding of, 205 f
University, medieval, charter of, 7; college of, 10; control of, 8; course of study, 7; curriculum, 8 f; degrees, 9; extraordinary lecture, 9; ordinary lecture, 9; relation to humanism, 10; relation to Protectant Beyelt, 10; colleges tion to Protestant Revolt, 10; sources of, 2 n; student life, 9

University, National, plans for, 30 University, state, first founded, 21; foundation for, 23; founding of, 21; motives for founding, 22; sectarian influence on, 22; support for, 22 f

University of Dallas, 321 f

University of Dayton, 276 f University of Detroit, sketch of, 300 University of Our Lady of the Lake, 271 University of Portland, 317

University of St. Thomas, 330 University of San Francisco, 282

University of Scranton, 312 Ursuline Academy, in New Orleans, 177 Ursulines, College of New Rochelle, 190 ff

Van Buren College, 308

Van Quickenborne, on gratuitous teaching, 163

Vassar, Matthew, founds a college, 181 Vassar College, quality of, 181 f Verhaegan, on fees for teaching, 164 Vernacular, instruction in, 57

Vice-president, at Georgetown, 148; responsibility of, 155 f

Villanova University, age of students, 113; curriculum, 80; daily schedule in 1850, 118; first buildings, 172; sketch of,

268 f Virginia, University of, Jefferson's influence, 52

Visitation Convent, 177 Visitors, Board of, 145

Ward, James A., students' letter to, 133 Washington College, 11

Washington Seminary, 161 Wellesley College, 182

Wertenbaker, Thomas J., on Princeton, 15

Wheaton Female Seminary, 180 Wheeling College, 331 White, Andrew, S.J., 29 Willard, Emma, 179

William and Mary, College of, 11; charter, 14; evidences of founding, 28; Jefferson's influence, 52; purposes, 14 Women, colleges for, 176 ff; degrees for,

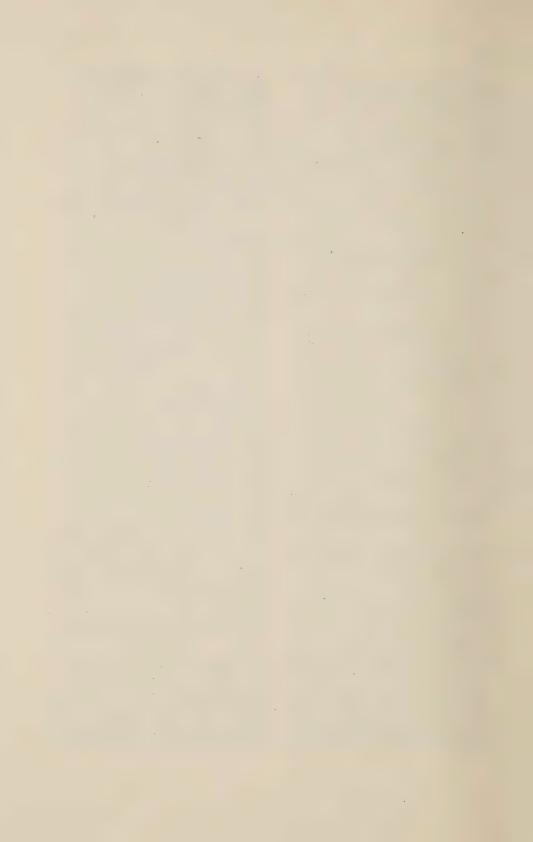
180 ff; first Catholic college for, 186; first secondary school for, 177; higher education for, 140 f

Xavier University (Ohio), curriculum of, 69; master's degrees, 207; sketch of, 262 f

Yale, 11; motive for founding, 15; original plan for, 14 f

Young Ladies Academy, St. Louis, Missouri, description of, 178

Zimmer, A., on college founding, 35; motives for founding Catholic college,





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